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MEMOIR OF THE LATE REV. CHARLES
WHITFIELD.

THIS venerable and eminent minister of Christ, who was nearly fifty years pastor of the Particular Baptist Church at Hamsterley, Durham, and whose loss is deplored by all the churches in the North of England, closed his career of labour and suffering on the 18th of July, 1821. "He was a burning and shining light," and for a long season have his people "rejoiced in his light." Surrounding ministers feel, as Elisha did, *that the Lord has taken away their Father from their head*: and long will it be ere they cease to feel this loss, especially in their Annual Association and other public meetings. It will not be too much to say, that as long as any of the present generation in those churches shall exist, the name of "Whitfield of Hamsterley" will be heard with the most heartfelt veneration and respect.

This excellent man was born at East-Black-Dean, in Weardale, Durham, in December, 1748. His parents, John and Ann Whitfield, attended worship at their parish church, and brought up their children to do the same. They had four sons and two daughters; all of whom, except one, have long since been numbered with

the dead. Charles, the subject of this Memoir, was the youngest of the sons. At the age of thirteen he was deprived of his father, and was soon after put out as an apprentice to a joiner and cabinet-maker, at Newcastle-upon-Tyne, for seven years.

While in this situation, Mr. Whitfield attended the preaching of the late Mr. John Wesley, (then often at Newcastle,) and other ministers in his connexion; and, having discovered evidences of personal religion, was admitted a member of their society. Hence he felt a strong desire to apply himself to theological studies; and so powerful was this bias, that he regularly spent five hours a day in these exercises, although industriously and diligently engaged in his business. Mr. Whitfield's improvement was soon manifest to his friends, and he was early invited to exercise his gifts, first in public prayer, and then as a local preacher. It is evident, however, that the religious sentiments which he had formed were not entirely in unison with those of the venerable founder of Methodism; for being on one occasion invited to close a meeting in prayer, while Mr. Wesley was in hearing in a room above the

chapel, the latter remarked to his friends, "Brother Whitfield has offered a Calvinistic prayer." He nevertheless paid Mr. Whitfield the most kind attention, presented him with some volumes of his own sermons, and ordered him to have free access to the library of the chapel.

The result of Mr. Whitfield's reading and study was, at length, an avowed attachment to that view of the gospel and its doctrines which Mr. Wesley had recognized in his Confessions and Prayers, and had called Calvinistic. Hence he felt it his duty to relinquish his religious connexion, and to unite himself to that body of Christians whose opinions he thought were in more perfect agreement with the scriptures. He accordingly was baptized, and received a member of the Particular Baptist Church assembling at Tuthill-stairs Chapel, Newcastle, then under the ministry of the late Mr. John Allen, author of the "Spiritual Exposition of the Bible," and many other works of considerable merit.

Mr. Whitfield's baptism was about the time of his completing his apprenticeship, at which time the Baptist Church at Hamsterley became destitute of a pastor; and Mr. Whitfield having been engaged as a local preacher in his former connexion, this church sent a messenger to Newcastle, to request that Mr. Whitfield might come and supply them. This request was considered and agreed to in the morning of the Sabbath, and Mr. Allen gave public notice that Mr. Whitfield would preach for him in the evening. This Mr. Whitfield did with much fear and trembling, it being his first sermon in his new connexion, from Acts xx. 28.

In December, 1770, Mr. Whitfield began his labours as a supply at Hamsterley; and in June, 1771, he received a unanimous call, by the hand of his endeared friend, and the intimate companion of the greater part of his life, Mr. George Angus of Stiford, Deacon, to become the pastor of the church then assembling at Hamsterley, Rowley, and Hindley. Soon after Mr. Whitfield was ordained. Mr. Hartley of Haworth delivered the charge from Acts xx. 26, and Mr. Crabtree of Bradford offered the ordination prayer, and preached to the people from 2 Thess. iii. 4.

Thus began that noble, sacred, dignified, and zealous career, which Mr. Whitfield supported and maintained with the entire devotion of his heart and life for the extended period of nearly fifty years. He never deviated to the right or to the left,—was never allured by temptation from the object to which he had devoted himself,—was never drawn aside from the truth by any of the specious errors propagated in his day under the Christian name. He steered his passage with safety between the Scilla and Charybdis of Arminianism on the one hand, and Antinomianism on the other, and completed the long voyage of his life and ministry in a manner which does honour to the grace of Him who "separated him to the gospel," and which has embalmed his memory to posterity with the grateful odours of endeared recollection.

As no movements were made as to the place of Mr. Whitfield's stated labours, and no incidents occurred that would be interesting to the public to be detailed, so no materials are furnished for an extended account of his life:

it was made up of a continued performance of the same sacred duties from first to last. We shall therefore only attempt a few general remarks, and close with noticing his publications, and his last affliction and death.

1. As a *Student*, it will be a sufficient eulogium on Mr. Whitfield to say, that, though unassisted by academical advantages, he acquired such a knowledge of the Latin, Greek, and Hebrew languages, as to read them with considerable facility. He read all the useful publications he could obtain; and hence his mind was richly furnished with general information on almost all subjects. His sermons were prepared with extraordinary care and labour, (generally written throughout in long hand,) a surprising number of which, bound in volumes, and dated for the year in which they were preached, remain in his study.

2. As a *Divine*, Mr. Whitfield was of more than ordinary eminence. He was at all times prepared to discuss any doctrine of divine revelation, — was deeply versed in the scriptures, and his memory so richly furnished from these treasures of truth, that his sermons abounded with the most apposite references. He was capable of detecting error of every species, and of controverting it with great ability.

3. As a *Preacher*, though his manner was not attracting or popular, yet by a nervous style, and a bold and manly enunciation, he never failed to command attention, and to excite general feeling and interest.

4. As a *Pastor*, “he fed his flock according to the integrity of his heart, and guided them by the skillfulness of his hands.” He faithfully and fearlessly warned

his people of what he deemed wrong or dangerous, and diligently exhorted them to “every good word and work;” and to promote their knowledge and experience in divine things was the pre-eminent quality of his ministry.

5. As a *Christian*, he was “a father” in Christ; for he not only “knew Him that was from the beginning,” but his faith in, and love to him, were evidently enjoyed in a higher degree than it is the happiness of Christians in general to possess. He seldom could advert to the Saviour’s grace, sufferings, and compassion toward sinners, but his eyes flowed with tears. It may also be emphatically said of him, that he “continued instant in prayer:” and in his gift in this exercise, for fulness, variety, and impressive solemnity, he excelled in a very high degree.

In short, it may be said of Mr. Whitfield, as was said of his friend the late Mr. Booth, that “had ten such been found in Sodom, Sodom would have stood to this day.” He adorned his Christian profession by a life conformed to the dictates of the gospel, and thus exemplified in himself what he preached to others. He was a public blessing to the village in which he resided. His counsel was sought and regarded by the people as Ahithophel’s of old. Often did he settle differences and disputes, and prevent litigations at law. He was ever willing to serve others to the utmost extent of his ability; and was happy in opportunities of usefulness. He was sincere in his friendship, generous in his disposition, hospitable in his house, liberal in objects of charity, and upright and honourable in all his transactions.

Mr. Whitfield was three times

married. His first wife died January 8, 1785, aged thirty-seven; his second, February 20, 1795, aged fifty-six; his last, September 4, 1818, aged sixty-two. Of the two latter only the writer has had opportunity of information, both of whom were women of eminent piety, and most happily fitted for this relation. But by the former only was he blessed with children; of whom, his first-born and only son, and one amiable daughter alone, remain to deplore the loss of the best of parents. O that it may be their concern to copy his example, and their final happiness to meet again at the right hand of God their venerable father, who for their welfare has offered thousands of humble and importunate prayers, and in every way manifested the deepest concern!

The publications of Mr. Whitfield were the following:

1. "The gracious Proclamation of the King of Zion;" a Sermon preached at Hamsterley October 25, 1772.

2. "The Form and Order of a Church of Christ." 12mo. 246 pages: published in 1775: a work that does credit to its author; long ago out of print.

3. "A Sermon occasioned by the Death of Mrs. Margaret Dowson." 1777.

4. "The Obligations to Mental Improvement:" a Sermon preached January 22, 1792.

5. "Memoirs of the late Rev. J. Slee, first a Presbyterian of the English established Church, and afterward Pastor of the Baptist Church at Haworth." 12mo. 177 pages: published in 1801.

6. "The Principles of the Particular Baptists not hostile to other Protestants:" a Sermon preached on opening a Place of worship at Wolsingham, March 22, 1818.

It only now remains briefly to state Mr. Whitfield's last affliction and death.—On Friday, the 23d of April, 1819, while writing a sermon on Gen. xix. 24, 25, he felt an extraordinary difficulty in the management of his pen. He made repeated exertions, till at length the pen fell from his hand, by a complete paralytic affection of his right side. Medical assistance was immediately called, and every thing possible was done to rescue our friend from the progress of this *deadly* disease. It pleased God to suffer the affliction to advance no further, and hence, through great care and attention, Mr. Whitfield came about so as to be able again to attend the house of God, the place of his chief joy. Painful, however, was it to behold this venerable man of God, supported by friends, *dragging* one half of his body, paralyzed, and almost motionless, to the sanctuary: but while it was *possible* to get thither, Mr. Whitfield would never be absent. He made several attempts to preach, but they only served to convince his friends that his labours in the ministry were at an end. He therefore sent to the church his resignation of the pastoral office, and attempted to preach no more. His memory and speech were considerably affected. But though incapable of addressing men, he was not of addressing God. The writer of this Memoir often visited him and his afflicted congregation during this period, and as often has listened with delight to solemn, interesting, and coherent prayers, offered with remarkable fervour of spirit by this devout and afflicted man.

In this situation Mr. Whitfield continued for two years and three

months.* About a fortnight before his death, he felt a strong desire to pay a last visit, for a few days, to an endeared relation at some distance from Hamsterley. He was accordingly conveyed thither, but after a day or two he became much worse, and was obliged to be brought home in a chaise, supported by two of his friends. He continued in the present state of existence about a week, sinking by degrees into the arms of death, composed in his mind, firm in his faith, and abounding in fervent prayer, till at length his voice became inaudible, and his bodily energies were exhausted: and thus his happy spirit took its flight to the realms of bliss, on Wednesday the 18th of July last, without a struggle, a groan, or a sigh, in the seventy-third year of his age.

He was interred on the Saturday following in the Burying-ground adjoining to the chapel, attended by a great number of his congregation, friends, and neighbours, who were almost universally bathed in tears. While the corpse was in the chapel, Mr. Pengilly of Newcastle preached his funeral sermon from 2 Tim. iv. 7, 8, and also delivered the oration at the grave, assisted in the devotional services by Mr. Stillman of Swale-dale, and Mr. J. Harbottle of Tottlebank.

Thus closed the long, active,

* It may be proper to add, that the period of this good man's affliction was much relieved by the aid of the Funds of the Bath Institution for the Relief of "aged and infirm Baptist Ministers," of which he was a member. He must otherwise have been dependent on charity; but as it was, he could procure himself every comfort he required without obligation to any one. An Institution so excellent *should* include the name of every Baptist minister in the kingdom.

and useful life of the Rev. Charles Whitfield, whose name does honour to the denomination to which he was united, and who may justly be enrolled among the ornaments of his age and country.

R. P.

NATHANAEL UNDER THE FIG-TREE.

"—When thou wast under the fig-tree, I saw thee."

JOHN i. 48.

THERE is a traditionary report of Nathanael, "that his mother hid him under a fig-tree when the infants were slain, *i. e.* at Bethlehem."* However that may be, it appears from the account John has preserved, that he was invited by Philip to see Jesus, and judge whether he was not the long expected Messiah; and that he was overpowered with conviction of this truth, from the circumstance that Jesus evidently knew what had passed between him and Philip in private. In a rapture he exclaims, "Rabbi, thou art the Son of God; thou art the King of Israel." It is generally supposed that he was the same person who is, in other places, called Bartholomew, and under that name received his commission as one of the apostles. Jacob was remarkable for the ardour of his private devotions, and Nathanael was "an Israelite indeed"—a true son of Jacob.

From what is recorded concerning this holy man, let the reader take occasion to reflect on the duty and the advantage of religious retirement.

1. The command of Christ to

* See Gill in Loc.

his disciples is explicitly given in these words: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," Matt. vi. 6. No one is allowed to say, "I can pray in my heart at all times, or at any time." We must make business of it; and studious of privacy, shut the door, that we may wait upon the Lord without distraction. He that has no time for secret prayer and praise and meditation on the scriptures, has no time for the most serious and profitable business to which time can be devoted.

2. The recorded example of Jesus should have great weight with all who love him. Luke informs us, that when his fame was going abroad, and great multitudes came to hear, and to be healed, "he withdrew himself into the wilderness and prayed," Luke v. 16. Both *morning* and *evening* are mentioned by the Evangelists as the seasons of his ordinary or extraordinary devotions. Thus we learn from Mark, that "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." And Matthew says, on another occasion, "when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." Mark i. 35. Matt. xiv. 23. In these highly interesting situations the disciples were not present with him, but he was "seen of angels."

3. To retire for devout meditation and prayer and praise, appears to have been the practice of the most eminent servants of God in all ages. Witness Abra-

ham in his tent—Isaac in the field—Jacob at the brook—Moses in the Mount—David in the fortress of Keilah—Elijah under the juniper-tree—Jeremiah in secret places—Daniel in his chamber—Paul in his prison. Gen. xviii. 1, xxiv. 63, xxxii. 24; Exod. xxxii. 11; 1 Sam. xxiii. 10; 1 Kings xix. 4; Jer. xiii. 17; Dan. ix. 3; Phil. i. 4.

This page may possibly meet the eye of one or more of those who were taught by the late excellent Mr. Ryland to repeat in their turn, on a Saturday evening, at family worship, the following lines. They contain Dr. Watts's version of a few of Pythagoras's golden verses.*

"Nor let soft slumber close your eyes,
Before you've recollected thrice
The train of actions through the day—
Where have my feet chose out their way?

What have I learnt where'er I've been
From all I've heard—from all I've seen?

What know I more that's worth the knowing?

What have I done that's worth the doing?

What have I sought that I should shun?

What duties have I left undone?
Or into what new follies run?

These self-inquiries are the road,
That leads to virtue and to God."

All the pupils of Mr. Ryland at Northampton, and afterwards at Enfield, were required, in rotation, to repeat at family worship on a Saturday evening, the following questions.

- (1.) What am I?
- (2.) What have I done?
- (3.) What am I now doing?
- (4.) What ground do I get?
- (5.) What do I want?
- (6.) What shall I resolve to do?

See the *Life of Matthew Henry*,
by Mr. Tong.

* Improvement of the Mind, Part I. Chap. 1.

4. The necessity of devotional retirement is so great and urgent, on many accounts, that it is difficult to conceive how a pious man can live without it.

Has the reader risen up to maturity of age? Let him consider whether he has not many secret things to keep—but not from God. Let him see whether he has not many secret sins, [temptations, vexations, and burdens, on which he may expatiate with most advantage when he is alone with God; and which, indeed, it would be highly improper to advert to in a social prayer-meeting, or even in the services of his own family altar. Has he not some purposes, plans, and undertakings of a secular kind, on which he ought to invoke the divine benediction in secret? Has he no family secrets which he may spread before the Lord before he mentions them to any one else? Has he no kind friends for whom it is his duty to implore the rewards of heaven? Has he no enemies from whose devices he should pray to be shielded by the power of the Highest?

5. It deserves to be remembered that secret prayer has an open reward in this life, according to the promise of our adorable Redeemer: "Thy father which seeth in secret shall reward thee openly," Matt. vi. 6. And this reward includes things both temporal and spiritual. Abraham's faithful servant Eliezer found his journey and his business, the latter of which was peculiarly delicate, prosper the better after praying thus: "O Lord God of my master Abraham, I pray thee

send me good speed this day," Gen xxiv. 12. And Nehemiah understood this when he said, "So I prayed to the God of heaven," Neh. ii. 4. It is related of the pious Philip Henry, that he used to detain his friends, who occasionally lodged in his house, by the remark, that "prayer and provender never hinder a journey." As to spiritual things, let it not be forgotten, that when Jesus saw Nathanael under the fig-tree, he saw him with an approving eye, and said, "Thou shalt see greater things than these." And who is there among the followers of Christ, who will not unite with Mr. Newton in his Cardiphonia, where he says, "If I can but maintain a praying frame of mind, all will be well."

To conclude: Christian reader, whatever be your wants or your sorrows—whatever be your difficulties, dangers, or fears—"in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God." Remember that duty is duty, and therefore binding, whatever your present frame of mind may be. Watch unto prayer, for it has been remarked in all ages, that declensions begin at the closet door. When you read of the sad falls of Noah, Lot, David, and others, you can scarcely avoid thinking that it is not probable they prayed much in the morning of that day on which they fell! Endeavour to maintain with regularity, a regard to fixed seasons of retirement, as far as your circumstances will permit; for if there be no time fixed, you will be in danger of neglecting the privilege altogether. Recollect that prayer is wrestling, as Jacob wrestled with God in the utmost exertion of his powers, and with all the fervour

* See a little book by Dr. Cotton Mather, entitled, "The Religion of the Fig-tree."

of his heart, when he exclaimed, "I will not let thee go, except thou bless me." You will often be interrupted and disturbed, as Abraham was in his sacrifice; but if the fowls come down, you must drive them away,* and begin again. "In secret silence of the mind" endeavour to take a correct and complete view of your present situation, and fail not to connect thanksgiving with your supplication; for it is written, "In every thing give thanks, for this is the will of God in Christ Jesus concerning you," 1 Thess. v. 18. Let it not be objected, that it is a burdensome task which is here imposed, for the neglect of it will be more burdensome than the performance. Perhaps you have received a wound in public: if so, you must be healed in private. Your soul, perhaps, is now languishing under the blighting deadening influences of worldly cares. Oh then be persuaded to seek retirement and privacy, and when alone with God, fall down before him, with a humble hope that, through the mediation of the great Intercessor, you may regain the peace which you had lost. Finally; If you desire to prosper in spiritual things, you must "walk in the Spirit." Look up incessantly to the Spirit of grace and supplication, that he may help your infirmities; that he may take of the things of Christ, and show them to you in their glory; and that he may eventually conduct you unto the land of uprightness.

W. N.

Stepney.

* Gen. xv. 11.

BANKRUPTCY.

Fraud is a term that admits of extensive application; and though the evil which it contains may not in every instance be so palpably cognizable and easily detected, yet it is lamentable to observe, how in one shape or another it is blended with the measures and transactions of most men. On some occasions especially, it wears a fearful aspect, and is so organized and pushed forward as to threaten, and at length produce, direful scenes of calamity and suffering: not so much perhaps in the experience and circumstances of the agents themselves, as in those of the individuals on whom they have practised. Without attempting an enumeration of the various kinds of fraud transacted under a thousand specious pretences, we shall view it in connexion with one case only, namely, bankruptcy;—an evil in which oftentimes the vilest cheat is systematically persued.

Be it premised and understood, that all failures in trade and commerce are not intended to be associated with the iniquity in question. Many exceptions in the enormous aggregate will be readily conceded; and every feeling heart is prepared to shed the tear of compassion and sympathy over the disasters of the really unfortunate. But when surveyed in their huge amount, it is highly probable that not one instance out of ten, or perhaps twenty, in cases of bankruptcy, can be entirely exonerated from blame and criminality. In a great many instances, they are a complete mass of nefarious transactions, and embody all the guilt and atrocity of absolute swindling. What can be thought of

persons of very slender means, plunging into a sea of boundless speculation, indulging in fashions and large expenditures, adding farm to farm, and catching at every supposed chance to get money, and withal, improving every opportunity to borrow *that* of their neighbours? Without arrogating the judge, or violating the long-forbearing principles of christian charity, they must be pronounced, worse than extremely doubtful characters, and are more dangerous to society than even those who, by openly outraging the laws of their country, aim to invade the property of their peaceable fellow-subjects. The latter expose themselves to speedy detection and merited condemnation; whilst the former, under the mask of deception and studied artifice, conceal their heinous delinquency, till such times as their matured system acquires sufficient magnitude to produce the most fatal consequences;—till, like an immense globe filled with combustibles, exploding, and scattering desolation and death in every direction, they cause the ruin of multitudes. And even then the delinquents escape with impunity, or with such a measure of punishment as falls far below the proportion of their guilt. Yea, instead of realizing the deserved award of penalty, it frequently happens that their bankruptcy proves to themselves a source of emolument and aggrandizement!

It may seem a little extraordinary that vastly as this evil prevails, and overspreads the land, and multitudinous as are the publications circulated, and sermons preached, so little notice and exposure of it should exist. True, politicians talk of it in the senate, and reporters carry their discus-

sions into the public prints. But surely the subject is not extraneous from ethics and evangelical lore. Then let it have its share of reprobation in our pulpits, and not be suffered to sit undisturbed beneath the sound of our ministry. Fraud in all its coilings, is a highly aggravated moral turpitude, and perhaps in fewer cases more notoriously so than in its connexion with acts of bankruptcy.

The old Nonconformists and Dissenters, in whose time the evil under consideration very rarely occurred, were exemplary in their treatment of it. Nor would their successors decrease in their value by copying after them. Let Dr. Watts be heard on this subject. "May I not mention frugality in expenses, and industry in their particular callings, as a remarkable assemblage of virtues among our predecessors, the puritans, and the protestant dissenters, our fathers? I mean particularly in this respect, that the want of these virtues scarcely ever appeared in the ruin of families, and a bankrupt was almost an unknown name amongst them. Such a man would have borne a long and heavy load of infamy, and have been excommunicated at once, and cast out of the church with abhorrence in our fathers' days, unless he could with the greatest evidence have made it appear, that some sudden overwhelming distress, some ruinous providence, or some surprising loss, had been the occasion of it.—But how stands the case now? Is not bankruptcy reckoned too small a crime amongst the dissenters, as well as amongst their neighbours? And that, where there can be found no other reason for it but that they have lived too fast, have affected the luxuries of life in their dress and furniture,

food, equipage, and attendance, and would vie with their neighbours in splendour, grandeur, and expense, when the circumstances of their estate or trade have not been able to afford it? Or perhaps they have frequented taverns early and late, have habituated themselves to a morning whet, to prepare for some luxurious dish at noon; have indulged their pleasures, and neglected their shops; have trifled away their time in idle company, and left the business of the proper hour undone. Or it may be they have sought to grow rich at once, by plunging themselves into trade and debt beyond all proportion of their own estate, or possibility of payment, if they should meet with any disappointing accident. And they have too often assumed the character of *the wicked, who borrows when he knows not how to pay again*, and they have run on borrowing without end and without measure, so long as they could find any artifice to support credit. They have supplied their shops with goods, their tables with costly provisions, their houses with rich furniture, and their families with splendored apparel, out of the purses of their credulous neighbours, and perhaps made them pay their heavy scores in the tavern also. A man who should have been found in the practice of half these vices, would never have been called a dissenter in the days of our fathers; and it is a heavy shame, and an insupportable disgrace, that there should be any such characters in our day that should wear the name of nonconformists. But it is well there is purity of discipline enough in our churches to refuse them at the table of the Lord." Watts's Works, Barfield's Edit. Vol. III. p. 82, 83.

So acted the illustrious founders of the dissenting interest, the puritans and nonconformists: and if the evil before us deserved such reprobation when it so seldom transpired, how much more so in our days when it is grown so fashionable and exorbitant? I have repeatedly seen the name of an individual to cases for building places of worship, who a few years since became a bankrupt, and injured his unhappy creditors of many thousands of pounds. Can he who hates robbery for a burnt-offering have respect either to the person or sacrifice of such a character? I trow not. "Consider of it, take advice, and speak your mind."

Abergavenny,
Oct. 29, 1821.

M. T.

Query: When a member of one of our churches becomes insolvent, except by some "sudden overwhelming distress, &c." as Dr. Watts styles it, should he not be instantly excluded, and not be restored to communion till he discharges his debts?

ON THE

Influences of the Holy Spirit.

IT is truly gratifying to pious minds that Christians in almost all, if not in all denominations, have of late been led deeply to consider their entire dependence upon the Holy Spirit, both for personal comfort, and for prosperity in the cause of the Redeemer. Prayer is now continually offering up to heaven that his influence may copiously descend upon missionaries, and missionary societies; upon the ministers of our congregations, and upon the means of grace in general, that thereby ignorance, superstition, and idolatry may be

banished from among men, and that earth may resemble heaven. Perhaps there never was a period since the days of the apostles when these prayers were either so ardent, or so numerous, as at the present. May they increase more and more. Amen.

This is in a great degree attributable to the blessing of God on our brother Ward's recent visit from India to this country; his preaching, conversation, prayers, and writings, have awakened an attention to this important subject which we hope will be followed by increasing exertions, both among ourselves, and other christian communities, until the glory of the Lord shall be revealed, and all flesh shall see it together.

On the influence, personality, and deity of the Spirit of God, the scriptures are the only authoritative evidence: whatever is proved, either by express declaration, or by logical deduction, from them, is true, and to oppose our reason against it is highly improper.

To deny the truth of a proposition because we cannot fully understand it, would lead us to deny the existence of God. His being is the foundation of all religion; but who can explain what he is? It is true we may know enough of him to make us happy; yet, "who by searching can find out God? who can find out the Almighty unto perfection?" The works of nature and of providence teach his power and greatness; but his moral perfections, the display of those perfections in human redemption, the personality of the Father, of the Son, and of the Holy Ghost, with their inseparable union in the one true and living God, are taught only in the sacred volume.

While Jesus was on the earth, he frequently gave his disciples intimations of One whom he would send to supply his place. "I will pray the Father, and he shall give you another Comforter—it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." He not only promised that he would pray the Father to send this Comforter, but that he himself, as one with the Father, and as exalted to his mediatorial throne, would send him. This does not imply that the Spirit is inferior to the Son, any more than the mission of the Son implies his inferiority to the Father. An ambassador is of the same *nature* with the prince that sends him, although relatively inferior to him, and as such acts according to his commission; and though he might be perfectly voluntary in taking it upon him. Had not Jesus passed through sufferings to glory, this inestimable blessing would not have been given to his disciples; it is bestowed through his atonement and intercession. In answer to the objections of the Jews against the conduct of the apostles at the day of Pentecost, Peter remarked, "This Jesus hath God raised up, whereof we are witnesses; therefore being by the right hand of God exalted, and having received the promise of the Holy Ghost, he hath shed forth this which ye see and hear." The Saviour had ascended up on high; he had led captivity captive and received gifts for men, even for the rebellious, that the Lord God might dwell among them.

Miraculous influences were necessary for the first establishment of the gospel. When they ceas-

ed, the ordinary operations of the Spirit were sufficient: these still remain in the church, and the promise of Christ respecting the Holy Spirit is, "He shall abide with you for ever." As the death of Christ will be necessary to the end of the world for the pardon of sin, so also will these operations be necessary to bring sinners to God. They are called *ordinary* to distinguish them from those which are miraculous; yet if compared with the general operations of this Spirit on all men, they may be called *special*, because their success is confined to the elect. They work effectually in those that believe, to restore them to holiness, to happiness, and to God. The Holy Spirit performs an essential part in the plan of redemption: where his operations are not experienced, the blessings flowing to men through the cross of Christ cannot be appreciated. He is the original fountain of all real good in our apostate world; the sacred fire from which proceeds every spark of true religion. The genial beams of the sun, and the refreshing showers of rain, are not more necessary to make the earth bring forth its fruit, than his influences are to make the word preached become the seed of regeneration. The history of the church and of individuals abounds with proofs of this fact. The minister of the gospel who has been a good scholar, a masterly reasoner, and an accomplished orator, and who has also been sincerely desirous of the salvation of his hearers, has sometimes laboured comparatively in vain, and his excellent and well arranged discourses have had little or no effect on the hearers; while another of much inferior abilities, has been the successful

instrument of turning many to righteousness. Many christians have found, that a laboured and judicious sermon has produced no corresponding feeling in their minds, while at other times, a sermon of far less value in itself has humbled, comforted, and encouraged them. "Neither is he that planteth any thing, neither is he that watereth, but God that giveth the increase."

The wilderness will never become a fruitful field until the Spirit be poured upon us from on high. In consonance with this our Saviour said, "No man can come unto me, except the Father which hath sent me draw him—Every man that hath heard, and hath learned of the Father cometh unto me." Christianity is called "the ministration of the Spirit," to distinguish it from mere formality, as well as from the ministration of the law. The promise of the Holy Spirit is the grand peculiarity of the New Testament, as that of the Messiah was of the Old. Not to maintain the absolute necessity of his influence to renew the minds of men, is to dishonour God, and injure our own souls. It is well worthy of observation, that where this doctrine has been given up, nothing of importance has been long retained. The distinguishing doctrines of the gospel have been relinquished one after another in favour of a system dignified by its supporters with the name of *rational*; as though all right reason and rationality were with them to the exclusion of others, who yet have reason as well as themselves, but wish that reason to be in subjection to the authority of God's word.

"If any man have not the Spirit of Christ, he is none of his;" not of the number of his disci-

ples, nor a partaker of the benefits of his salvation. A church without his influences is a mere body without a soul, a lifeless corpse. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." He may boast of moral virtue, but his religion is the form of godliness without the power. There is a majesty, an authority, and an evidence, in the teaching of the Spirit of God, equally suited to all capacities: when he instructs, the wisest of men renounce their own wisdom, and the weakest are made wise unto salvation, through faith which is in Christ Jesus. A single sentence of the scriptures applied to the heart by his power, produces more effect than the reading of many folios could do without it. Theoretical knowledge may be obtained by human diligence; but this has no sanctifying influence on the heart. God has made the brightest display of his benefactions in the cross of Christ; the beauty and loveliness of these perfections are made known in the gospel; and sinners, by divine illumination, behold them, and feel their captivating efficacy, and their transforming power.

By the influence of God's Spirit our midnight darkness is changed into noon-day; our passions, naturally full of the poison of sin, are subdued, and our affections, which before were gross and sensual, are refined and purified. Our carnal minds, which are enmity against God, are brought into subjection to his authority; his love is shed abroad in our hearts, and all our powers and faculties are sweetly moved in obedience to his will. The

Spirit takes of the things of Christ and shows them unto us, and bears witness with our spirits that we are the children of God. Christians *live* in the Spirit, are *led* by the Spirit, and *walk* in the Spirit; he dwells in them, and they are his living temples.

Happy indeed are those men who are partakers of this heavenly calling; he who has begun this good work in them will perform it until the day of Jesus Christ, when they shall enter into the joy of their Lord, and sit down on his throne. Let them be careful that they grieve not the Holy Spirit of God, whereby they are sealed to the day of redemption. All their wisdom, strength, and joy, are from him; the only return he requires is a ready compliance with his suggestions, and a constant watchfulness against every thing of a contrary nature. To indulge in anger or selfishness—in sensual gratifications, or in vain conversation—will cause them to withdraw from their souls, and leave them to distressing fears, and to plexing anxieties: or he may permit them to know their own weakness by such falls as will expose them to sharp corrections. As he has condescended to illuminate and take the guidance of their souls, it is their duty cheerfully to comply with his dictates, and carefully to avoid what is more curious than useful; not inquiring to what degree he may be resisted, and still remain with them, or if he depart, return again, but endeavouring that he may dwell in them, as in a quiet and peaceable habitation. As no duty can be properly performed without his assistance, we should always implore it, especially when we attend to the services of God's house. Our encouragement to do this is great; the Sa-

viour has said, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" That endearing expression, "*your heavenly Father*," is sufficient to overcome our doubts and fears, to silence our unbelieving objections, and to impart confidence to our hearts.

We hope that the attention which prevails among Christians respecting the necessity of divine influence to make the gospel effectual for the salvation of men, and the many prayers that are now offered to God for this influence, are intimations of divine favour towards the church. God promised to deliver his people out of Babylon, and to bring them again to their own land; that Jerusalem and the cities of Judah should be rebuilt, and replenished with multitudes of inhabitants, like those who in former times had assembled at their solemn feasts; that he would increase them with men as with a flock, and declared that this should be done, not for their sakes, but for his holy name's sake; yet the fulfilment of these promises was to be suspended till they should seek the blessings contained in them. "I will yet for this be inquired of by the house of Israel, to do it for them." Favours were to be granted to them according to the purpose of God; but the enjoyment of those favours must be preceded by, and connected with, their earnest prayers for them. In like manner it is promised that the earth shall be filled with the knowledge of the Lord, as the waters cover the sea; but we have no reason to expect that this will take place, unless the church of God in general become deeply and permanently

impressed with the conviction of the necessity of divine interposition, and this conviction be made manifest by their incessant prayers, giving the Lord no rest till he establish, and till he make Jerusalem a praise in the earth.

The interests of religion should be near to the hearts of Christians at large, but ministers of the gospel ought to feel a more lively concern in them than others; they should delight to spend and to be spent in their work, encouraged by every degree of success to expect and to pray for still greater success, and think nothing done while so much remains undone. It depends much upon them, whether the conviction already wrought, and the spirit of prayer that is awakened in our churches, be continued and increased, or not. Let them well consider this.

G.

MEMOIR

OF THE LATE

REV. WILLIAM BUTTON.

(Concluded from Page 50.)

FROM the shock which his constitution sustained by this separation, he never entirely recovered. In reference to this painful event, he says, (in his Memoir of himself,) "Truly I had sunk altogether into despair, had not two good Samaritans pitied my distress, and poured oil and wine into my wounds."

Mr. Button's adherence to the sentiments of strict communion has been already noticed. In 1816 a controversy upon this subject having been excited, he published a defence of that prac-

tice, under the title of "*An Answer to the Question, Why are you a strict Baptist? a Dialogue between Thomas and John.*" This was his last appearance as an author. Since his decease, however, there have been found among his papers several other pieces which he evidently had prepared for the press. There is also the beginning of an Answer to the Rev. J. H. Evans's "*Dialogues on the Trinity.*" The first Letter is nearly finished; there is a Syllabus of the remainder; and Notes, with numerous references to writers that he had consulted, were found between the leaves of Mr. Evans's book. If Mr. Button had lived to finish it, it is thought that it would have been a masterly Defence of the Doctrine of the Trinity.

Towards the close of his life, it was the will of an all-wise Providence that this excellent man should be visited with some very severe reverses in his temporal concerns. These ultimately led to those painful consequences, which are so well known that a detail of them here is wholly unnecessary. Let it suffice, that at a meeting of Mr. Button's friends, including some of the London ministers, he submitted the circumstances by which he had been plunged into a situation so distressing. The result of this investigation was, a Testimonial drawn up, and signed by all present, that there appeared nothing that in any degree affected the integrity and uprightness of his character! and a recommendation, that a subscription should be entered into for the purpose of purchasing an annuity on the joint lives of Mr. and Mrs. Button. This was immediately commenced, and in a short time the sum of £500 was subscribed.

On Monday morning, the 14th of July, 1821, after having engaged in family prayer, in which he was observed to be particularly earnest for the spiritual welfare of his children, he went out with the intention of visiting his sister at Hackney. In his way thither, he slipped from a board, and was precipitated into some water near the lock of the canal in Hackney Fields. It happened very providentially that a person who was working at a little distance, seeing him fall, ran to the spot, and having with some difficulty drawn him out, kindly conducted him to the place of his destination, where some dry apparel was procured. Upon his return home, it was discovered that he had received a paralytic stroke. He was bled, but his right side soon became entirely paralyzed, and it was with the utmost difficulty that he could be taken up stairs to his chamber. The next day he appeared to be considerably better. On Wednesday he got up, and during the remainder of that week he conversed, the use of his limbs was partially restored, and his friends cherished the most confident hopes of his ultimate recovery. On the Sabbath following, however, these fond expectations began to wither; a material alteration for the worse was observed; and from that period his bodily strength and mental faculties daily declined. On the 31st of July he sank into a state of insensibility, in which he continued until the 2d of August; when, at half-past two o'clock in the afternoon, without a struggle or a groan, this good and faithful servant entered into the joy of his Lord.—Mr. Button was buried in Bunhill-fields. An Address was delivered at the grave by the

Rev. Dr. Newman; and a Funeral Sermon was preached at the Meeting-house in Eagle-street, London, August 12, 1821, by the Rev. Joseph Ivimey. These have been since printed in one pamphlet.

ANECDOTE

OF

DR. DODDRIDGE.

IN the Advertisement to the last volume of that admirable work, "The Family Expositor," the Editor (the Rev. Job Orton) says, "There is one occurrence relating to it, which my own judgment, and that of many of the *Author's* friends, forbid me to conceal, and the rather because it has been greatly misrepresented. During the *Author's* life (in June 1750) a fire, occasioned by a wax candle being left on his writing-desk, broke out in his study, and consumed many of his papers, and part of one volume of the short-hand copy of this work; but the light of the fire being providentially discovered by an opposite neighbour, who gave an immediate alarm, it was speedily extinguished. When the *Author* was informed of the accident, he seemed most anxious about the preservation of this manuscript; and when the flames were extinguished, to his great joy and surprise, it appeared that the part of the volume, and that only, which was destroyed, had been transcribed. The transcript lay in another place out of danger; all the untranscribed parts were perfectly legible, the edges of them only been singed. Being an eye-witness of the danger and deliverance, I record this account of it, partly for the satis-

faction of the subscribers with regard to the exaggerated report, but chiefly as it seems to denote a particular care of providence in preserving this Work, and a favourable omen that God intends it for extensive and lasting usefulness. *Whoso are wise, and will observe such things, even they shall understand the loving kindness of the Lord, Psal. cvii. 17.*"

ANECDOTE

OF

DR. JOHN GILL.

IN 1752 the Doctor had a memorable escape from being killed in his study. On Lord's day, March 15, in the morning, a violent hurricane much damaged many houses in London and Westminster. Soon after he had left his study to go to preach, a stack of chimnies forced their way into it through the roof of the house, broke his writing table to pieces, and would have killed him had the accident happened a little sooner. One of the Doctor's friends had some time before mentioned to him a saying of Dr. Halley, the celebrated astronomer, "*that close study preserves a man's life, by keeping him out of harm's way.*" Speaking of this remarkable deliverance to his friend, Dr. Gill, impressed with gratitude to God for his wonderful preservation, remarked, "*What becomes of Dr. Halley's words now, since a man may come to danger and harm in the closet, as well as in the highway, if not protected by the special care of Divine providence?*"

Dr. Rippon's Memoir of Dr. Gill, prefixed to the New Edition of his Exposition, P. 34.

Obituary and Recent Deaths.

MRS. ELIZABETH BURFORD.

Mrs. Elizabeth Burford was the eldest daughter of Mr. James Pratt of Needham in Norfolk. About the eighteenth year of her age, while on a visit to an uncle at Ilford in Essex, it pleased the Lord to render the preaching of the gospel there instrumental to her conversion. She gave pleasing evidences of a saving change, and joined the Baptist church on Lord's-day, June 5, 1814. Being married to Mr. Stephen Burford, one of the members of the church, and settled in the neighbourhood, she attended regularly at Ilford for several years, and highly prized the means of grace. It was with deep regret she left the ministry which she enjoyed, and the church which she loved, to follow the footsteps of divine Providence to Nettlestead in Suffolk. Here she was stationed at a distance from the public means of grace, but attended most regularly at the Baptist meeting-house, Stoke-green, Ipswich, (a distance of eight miles,) and much enjoyed the privilege of occasional communion with that church. Mr. Burford opened his house and barn at Nettlestead for occasional preaching, into which object she entered with her whole soul, and was greatly delighted with the evidences of a divine blessing attending the word. Being of a nervous and timid disposition, she frequently suffered much from distressing doubts and fears as to her interest in the blessings of the gospel; but it was evident to those who knew her real character, that devotional retirement, family worship, public ordinances, and christian converse, were the objects of her delight. On the first Sabbath in December, 1820, she attended Stoke meeting for the last time. She felt much at the Lord's table, and intimated a per-

suasion of mind, that it was the last time she should enjoy that ordinance, and spoke of it as "one of the greatest privileges enjoyed on earth by one the most unworthy of it." A few months previous to her confinement with her fourth child, a consumptive cough excited the fears of her friends that her tabernacle would soon be dissolved; and with considerable anxiety she apprehended, that she should not survive the trying hour. About this time, on being reminded of many precious promises, she said, "Yes, precious indeed to those who feel their interest in them; but I am afraid they do not belong to me—I am so vile—I am afraid I have been deceiving myself and my dear christian friends!" The night previous to her confinement, fearing she should not be raised up again, she earnestly entreated the prayers of her husband that she might be prepared for the solemn change. After being mercifully delivered on February 2, 1821, and reminded of the goodness and faithfulness of God, she exclaimed, "O praise him, praise him." For a few days it was hoped she was doing well; but the cough returned with greater violence, and a complication of disorders uniting with it soon reduced her so much, that she was scarcely able to speak. At this time she was very desirous of recovering; and when her husband approached her, would shake her head, and weep, and she repeatedly desired him to read to her the 540th hymn of Dr. Rippon's Selection, second part, and on seeing him overcome by his feelings, she said, "Do not grieve for me—take care of the dear babes—the Lord support you! If I could see my interest in Jesus and his great salvation, all would be well—but my mind is so dark!" Being reminded of Isaiah l. 10, she said, "Ah! I once heard a sermon from those words which

did my soul good. O that I could feel now as I then felt?" She added, "I often think of a sermon I heard, at Stoke, from Heb. xii. 11. Oh that this affliction may be sanctified, and made to yield the peaceable fruits of righteousness!" Early in the month of April she was removed to Needham in Norfolk, by the advice of her medical attendants, who thought her native air might prove beneficial. Her parents and numerous friends manifested the greatest kindness and attention, but she gradually grew weaker. On being carried by her husband into the chamber, she said, "Well, my dear, I thank you for your kind attention, but it is all in vain—you have brought me into this chamber, but I shall never leave it alive." On another occasion she said, "It is hard work to part with you and the dear children." And on being told it was hoped, through grace, they would meet again on the other side Jordan, she replied, "O if I could but feel an assurance of that, what joy would it impart! Clouds and darkness are round about him, but I do hope I am upon the right foundation." On being reminded of 1 Cor. iii. 11, she said, "I desire no other." On lamenting her impatience, and desiring her husband to pray for her, that she might enjoy more resignation, she exclaimed,

"His way was much rougher and darker than mine,
Did Christ my Lord suffer, and shall I
repine?"

One day, with much feeling, she repeated the greatest part of the 66th hymn, second book, dwelling with remarkable emphasis on the fifth verse, and adopting it as her own,

"O could I make my doubts remove,
Those gloomy doubts that rise,
And see the Canaan that I love,
With unclouded eyes."

Soon after this it pleased God to impart to her the joys of his salvation, and she said, "I have derived much comfort from 2 Cor. iv. 17, 18—I am much more comfortable—Jesus is precious—I feel him so now." After this period a pious relative, who was frequently with

her, observed, that "It was quite refreshing to hear her talk—it was like a heaven upon earth." On her husband entering the room after an absence of some days, she was much affected, and said, "The Lord has spared me to see you again that I might tell of his goodness—He has been very gracious—He has been with me—I have had solid peace in believing—He is saving me in his own appointed way." She then mentioned hymn 290, Rippon's, and 13th, Dr. Watts's, 3d book, as being very sweet to her. After some violent fits of coughing, she expressed a desire to be released from the burden of the flesh; and on seeing her husband affected she exerted herself and said,

"Saints, at your heavenly Father's word,
Give up your comforts to the Lord."

On the day before she died she took an affectionate leave of her sisters, recommended them to read their Bibles, and would fain have spoken to them of the consolations of religion in a dying hour, but was too much exhausted to proceed. On the day of her dissolution she was quite calm and happy in her spirits, and expressed a wish to go off in a sleep, if it were the Lord's will. On being reminded of a letter she had received from her pastor, she said, "O that I could have seen him and the dear friends at Ilford once more!" and after expressing her hope of meeting them in heaven, she exclaimed, "O 'tis a great mercy indeed, that one so vile should have such a hope!" Her lips frequently moved, and she was heard to say, "Dear Lord, I am ready." She desired her husband to pray with her once more, with which request he with difficulty complied, and read to her the 555th hymn, Rippon's, which she seemed much to enjoy. On wiping the perspiration from her face, she said, "Feel my hand, it seems like death. I wish to wait the Lord's time, but am afraid I feel too anxious to be gone." When her father and uncle entered the room and took their last farewell, she affectionately embraced them, and as they left the room she said, "Come, Lord Jesus, come quickly!" In a

few minutes she requested the nurse to raise her up in the bed, and on being laid down again, fetched a sigh, and without a struggle or a groan, fell asleep in Jesus, on June 5, 1821, in the twenty-eighth year of her age.

She had been a member of the Baptist Church at Ilford exactly seven years on the day she died. She was an honourable member, a patient sufferer, a faithful wife, and an affectionate mother. Her death was improved at Harlston by the Rev. Thomas Fisher, (from 2 Cor iv. 17, 18.) whose friendly visits she gratefully acknowledged; and also at Nettlestead, in the barn, by Mr. Reynolds of Wattisham, from the same text; and by her pastor at Ilford, from Phil. i. 21, "To die is gain." May the bereaved husband, the four motherless babes, and the numerous friends of the deceased, enjoy the "gain" of a heavenly immortality together!

J. S.

ABRAHAM ABBOTT.

DEC. 31, 1820, being the evening of the Lord's-day, my dear father, Abraham Abbott, departed this life, in full and certain hope of a better. For a long time previous to his lamented death he had been in a declining state of health, and for more than two years and a half he was sorely afflicted with a lameness in his left hip, which gradually wore him away. "The waters wear the stones; thou wastest away the things that grow out of the dust of the earth, and thou destroyest the hope of man." His parents were brought up and attached to the established church of this country. Being poor people, they sent him but a short time to a day-school, and he scarcely knew his letters when he was sent to serve in the agricultural line for a penny a day. In his childhood he never was addicted to open immorality, for which gracious preservation he would often, in advanced life, praise the Lord. Thus evil habits were not formed, and his conscience was

kept tender. As soon as he was judged competent, he was sent to serve as a farmer's servant; and his fidelity and industry gained him the respect and confidence of his master. Though he had never received £10 a year, by a commendable economy he saved £40. At this time his father and mother both fell ill of the small pox, of which dreadful distemper they died. In their illness, by the fruits of his diligence and frugality he kept them from the parish, provided them a nurse, and bestowed on them, with filial affection, every comfort his slender means would afford. Attending them, he caught the infection himself, was blind for some days, and when at length he recovered, he found his little stock gone, saving one pound. While he was at service with Mr. Lawrence,—a fellow-servant, a serious man, who attended Mr. Ryland, Senior, of Northampton, invited him to go and hear him. My father then entertained great prejudices and antipathies against dissenters: he knew little or nothing of them except from the unfavourable reports of their enemies; but he was prevailed on to attend one evening, and the word preached had a great effect on his mind; He had heard Mr. Ryland stigmatized as a madman, and when he saw him, was astonished at the candour and love with which he appeared to speak. From that time he became a constant hearer of the word. When about seventeen he met with great persecution from his former companions: when they found he shunned them and was becoming religious, they hated him. The shepherd and another young man became his constant companions; and about this time several other young people of the village where he lived becoming thoughtful, Mr. Ryland, Junior, used to visit them, and preach amongst them, and his ministry was made very useful. My father now went to live with Mr. Manning of Kingsthorpe, and his serious deportment induced a part of the family to attend Mr. Ryland's preaching at College-lane, Northampton, and in due time two of them became members of the

church. He also was added to the church, having first given himself to the Lord. When he was first under concern for salvation, he was not able to read; but so great was his thirst for divine knowledge, that he used to pay a boy that could read, to read to him, and teach him to read the holy scriptures, and being naturally of a good understanding, and always steady in what he undertook, he soon became independent of his assistant. Through life he discovered a love of knowledge, and by care and diligence acquired much on many subjects; but he chiefly studied his Bible, and became familiar with every part of it, quoting it with singular propriety and reverence in his intercourse with his friends and the church of God. He married in 1779, Mary Manning, a woman eminently devoted to God. In 1793, after a painful illness, she was removed from him and her sorrowing children to a better world. He always felt this stroke, though he bore it with great submission, and observed the day of her departure with peculiar impressions and devotion to the end of his life; and always said he believed he should die about the time of the year in which she died: and it was so. He was chosen a deacon of the church in College-lane, which office he filled for thirty-seven years, to the glory of God, the comfort of the church, and the credit of his own character. His mind was very contemplative and spiritual in its bias: he was fond of retirement, meditation, and prayer. From the habits of his life, and from an experience that they were not beneficial to him, he was averse to the attending distant public meetings, yet few have been more regular in their closets, and in their accustomed places of worship than he. He was ever ready to leave home at the call of duty, and being, with the present Dr. Ryland, anxious to introduce the gospel to the neighbouring villages, he usually accompanied and guarded him on those labours of love. He was very diligent in visiting the sick, and in encouraging the inquirer; and had indeed the tongue of the learned in speaking a word in season

to him that is weary. The poor found in him a liberal friend; and though he had not the talent of begging for them, he did according to his means take delight in giving to them. He was remarkable for humility: his temper was naturally mild and amiable, and being sweetened and sanctified by religion, made him delight in peace and love. He abhorred all hypocrisy and deceit, for in him there was no guile. His judgment was correct, and much respected; for he was singularly free from prejudice, and had habituated himself to form his opinions and decisions on the word of God. In his early years he was addicted to poetry, and composed many pious hymns and sonnets; and he used to beguile the dark and tedious days of his last illness, by repeating and singing to himself the psalms and hymns of the excellent Dr. Watts. He was blessed with a strong constitution, and did not, till he was about seventy, know much of pain and weakness; but he was emaciated by two years of great suffering, the last three months of which time he was confined to his bed, often saying, "How long, O my Father; how long?" yet he was neither impatient nor melancholy. He cheerfully watched on his dying bed for the salvation of the Lord. His pastor frequently visited him, and found his spirit much refreshed. Early on the morning he died, he complained of a violent pain in his feet; when asked as to the state of his mind, he replied, "Happy in Christ!" and with emphasis exclaimed, perceiving that his dissolution was approaching, "O glorious day," &c. often repeating these words of the Psalmist, "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts." His two grandchildren being led by their parents to his bedside, he laid his hands on them, and blessed them in such a solemn manner as drew tears from all in the room. To Abraham, the little boy, he said, "May the God of Abraham, Isaac, and Jacob, bless you, and make you a blessing;" and to Mary Elizabeth, the little girl, "May you rise up to fear God, and be a comfort to your

parents." Soon after this he fell asleep in Jesus. "Mark the perfect man, and behold the upright, for the end of that man is peace."

T. B.

MRS. MOLDER.

DIED on Saturday December 29, 1821, at the Rev. S. King's, Latimers, Bucks, Mrs. Elizabeth Molder, aged seventy-five. This excellent woman had resided near thirty years in the family of the Rev. Thomas Scott, Rector of Aston Sandford, and lived only about five months to deplore the loss of her beloved friend and pastor.

His first acquaintance with her arose from her coming to consult him, when Chaplain at the Lock, about the propriety of her attending at the Lord's table: and this she did with so much diffidence and timidity, that after having knocked at the door, just as the servant came to open it, her heart failed her, and, with faltering step, she was turning round to go away without executing her intention. What important events often depend on apparently trivial causes! Little did she *then* think how much the happiness of her future life, both in spiritual and temporal concerns, depended on her visit that morning! The fervent piety she evinced in the course of conversation, her simple tale, and her artless manner, greatly interested Mr. Scott, and some others of the family, in her behalf. Having been for a considerable time under deep concern about religion*, she was encouraged to attend at the Lord's table, and to come again to the house whenever the duties of her station would admit of it.

After having lived as a servant for some time in the neighbourhood with great credit and consistency of character, she removed to a situation at the other end of the town;

and there, whenever it was in her power, she attended Mr. Scott's ministry at the church of St. Mildred and St. Moses, Bread-street, where for many years he had an afternoon lecture. At length, however, she became so afflicted with bodily infirmities, arising from some obscure internal disease, which caused her to grow very large and unwieldy, that she was no longer capable of the exertions which her situation required. One afternoon, at Bread-street, after the service was ended, she came into the vestry, and told Mr. Scott, with many tears, that she was now come to take her last leave of him, for that her state of health was such, she could no longer work for her living, being often in her household employments obliged to lie down on the floor to relieve her pain; and that no resource now remained for her but a workhouse. He, who was used, like his heavenly Master, to "weep with them that weep," tenderly commiserated her forlorn and hopeless condition, and determined, if possible, to afford her relief, and procure for her better medical advice.

He obtained admission for her into St. George's Hospital. She continued there a month; her greatest trial during that time being the society of minds uncongenial with her own, and the little opportunity she could find to "commune with her own heart upon her bed, and be still." At the end of this period she was dismissed incurable; but even then, He who has said to every one of his believing people, "I will never leave thee nor forsake thee," fulfilled his gracious promise in her behalf.

Mr. Scott could not endure the idea of this pious woman's spending the few days which he supposed remained to her in a workhouse, devoid of all domestic comforts, and probably excluded from all religious advantages, and therefore determined to take a room for her in the street wherein he lived, and to afford her support from his table. It is true he had little in his power; but he was acquainted with several opulent and benevolent Christians, who he doubted not, would help him in

* She appears to have received her first religious impressions under a sermon of the Rev. Mr. Medley.

this work of charity: nor was he disappointed in this expectation. Little however did she herself, or any one else, *then* suppose, that the Lord would so lengthen out her span, as that she would survive the friend who thus provided for her. Notwithstanding her great bodily infirmities, she was able to attend constantly on family worship, and to walk as far as the Lock Chapel: privileges which she highly valued; and powerful indeed must be the obstacles which could keep her from attending the public worship of God.

When Mr. Scott left London, a sense of *duty*, as well as inclination, made him resolve to continue her in his family; for several persons had kindly contributed to her maintenance; and a lady with whom she had formerly lived servant, had a few years before, left him a small legacy, to remunerate him in some measure for the expense he had been at on her account. This was an additional inducement to him to trust the Lord for her future provision. And here it is worthy of remark, that in her case the promise annexed to the fifth commandment was most strikingly fulfilled. Her parents, who lived in a little village in Gloucestershire, were extremely poor, and suffered much from disease; but though she left them at the early age of twelve to go to service, she never ceased to share their sorrows: and as long as she was capable of exertion, she devoted every penny she could spare to supply their wants; assured, that the Almighty Friend whom she served, would also provide help for her in time of need. Mr. Scott was so much impressed with this circumstance, that he, some years ago, published a short paper on the subject in the *Christian Observer*, which, with a few more particulars added to this article, will probably soon be printed in the form of a small tract.

When settled at Aston, she used her utmost endeavours to awaken the attention of her neighbours to the concerns of their immortal souls. As long as she was able, she would walk to the few cottages in this little village, and with a truly mission-

ary spirit expatiate on the Saviour's dying love to poor sinners, while tears of gratitude glistened in her eyes: and seldom did any stranger sit down in Mr. Scott's kitchen without receiving admonition from her lips. Her heart burned with zeal for the glory of God, and the salvation of mankind; and, though she knew little of distant lands and foreign climes, whenever she heard of the success of Missions, and the blessed effects of the Bible Society, to which she always joyfully subscribed her weekly mite, her hands and eyes were lifted up to heaven in praise and thanksgiving. She was beloved and revered by all the neighbourhood; even the little children would listen to her with an attention that no one else could command; and some of the most ungodly and obdurate were awed by her reproof, and, for a time at least, have seemed softened into contrition. But while others admired her piety, a deep sense of her own unworthiness always kept her low at the foot of the cross, and enhanced in her esteem every little act of kindness that was shown her; so that she always *kept in her proper place*, showing "honour to whom honour is due" in a manner that evinced a remarkably nice sense of propriety. She was very fond of reading, and spent a great deal of time in it; but she had never learnt to write, which she greatly regretted. She had ever fully availed herself of the ability of others; and often employed an amanuensis to write letters to her relations, to call their attention to the grand subject which lay so near her heart; and by these means has been the instrument of great good.

The sweet work of prayer and praise also occupied many of her hours; and there were seasons when, unable to sleep for the delightful reflections that engaged her mind, she has spent much of the period allotted to repose, in singing the praises of God upon her bed; anticipating that state where "they rest not day nor night," but cry, "Holy, Holy, Holy, Lord God Almighty."—Yet was not this eminent Christian, whose cheerful counte-

nance, when labouring for breath and bowed down under a load of bodily disease, was generally illumined by smiles, *always* free from doubt and distrust respecting the safety of her spiritual state. She doubted not, it is true, of the Redeemer's *power* to save, nor of his *willingness* to receive every poor heavy-laden sinner who cries to him for mercy: but when her heart felt, as it sometimes did, cold and insensible; or her tender conscience was wounded by any thing inconsistent with the christian temper or character, she would doubt whether she was really a *new creature* in Christ Jesus, or had ever been made partaker of that "holiness, without which no man can see the Lord." These, however, were only transient clouds, which were soon succeeded by that "peace of God which passeth all understanding."

About a year before her death she became too infirm to walk to church, though but a very short distance; and she used to be carried in a chair fixed on poles, by some of the poor men in the village, several of whom seemed ready to contend for the honour of being her supporters. During the last illness of her best earthly friend, it was feared she would nearly sink under the afflicting stroke; but, on the contrary, she was more serene and composed than almost any one of the family. Her trust was firmly stayed on her ALMIGHTY Friend; while the joy and blessedness she anticipated for him, who was about to enter on his heavenly inheritance, seemed to outweigh every other consideration.

When circumstances rendered it necessary for her to quit Aston, Mr. Scott's son-in-law, the Rev. Samuel King, kindly offered her an asylum in his family. Highly as this offer was advantageous and acceptable, the separation from those whom she had so long loved and resided with, was exceedingly painful on both sides. The Sunday before she went, she had so many of the congregation pressing round her, to bid their last farewell, and to testify their sorrow at her departure, that it was feared her health might suffer; but she

bore it with unusual firmness. The next day, however, when about to take a final leave of her loved abode, her spirits failed, and the grateful and pious address she made to the bereaved partner of her deceased benefactor, for whom she had always a peculiar affection, and who then little thought that they should meet no more in this world, deeply affected every one present.

It was a great satisfaction to learn, that, weak and infirm as she then was, she endured the fatigue of travelling near thirty miles in a post-chaise without material injury; and that she felt as happy as possible in her new situation, where indeed she received the utmost kindness and attention. She resided there near five months, and for some time was able to attend the church, which was near the house, being drawn thither in a little chair. In the month of November she had an alarming attack of inflammation on her lungs; she expected to die, and at the beginning of her illness her mind was somewhat gloomy and depressed. "I may indeed," she observed, "say with the Psalmist, 'My sin is ever before me.' Even the sins of my childhood seem as fresh in my recollection as if they had been committed to-day." But her simple faith in her Redeemer soon removed this burden, and her mind was tranquillized and serene. From this period she was unable to attend public worship; but her health was greatly improved, and on Christmas-day she appeared in far better health and spirits than usual. She had often tasted supreme pleasure in religion, and used sometimes to observe, that she *knew* what *true happiness* was; but on *that* day it seems she experienced a delight in reading the scriptures, while the family were at church, beyond what she had ever known before: and she afterwards remarked, that God, who knew what was coming upon her, thus prepared her for the last trial. The next day, Wednesday, she was seized with a violent shivering fit, succeeded by exquisite pains in her limbs, and a highly inflammatory affection of the chest. The most powerful and skill-

ful means were used in vain; and her breath, which she had often wished so to retain in her last moments that she might set forth the praises of God her Saviour, soon began to fail. She still, however, often employed it in saying, "My heart and my flesh faileth, but God is the strength of my heart, and my portion for ever." Next to the idea of beholding her Redeemer, nothing gave her so much delight as the thought of meeting her beloved friend and pastor, Mr. Scott, in glory, who, on the day he died, said to her, "We shall soon meet again." To the end her mind was sweetly composed, and full of love and gratitude to God and man; and on the day before her death, when her sufferings were so great that she could say but very little, her thoughts seemed engaged in recollecting all the kindness she had received from different persons; and she observed, that she had so many kind friends to think of, that she was almost exhausted in trying to pray for them all. On the Saturday morning she became speechless and insensible; and after some convulsive struggles, departed quietly without a groan, and exchanged her cumbrous load of clay for a glorious robe of immortality. On the Sunday week following, the Rev. S. King preached a sermon on the occasion from Psalm lxxxiv. 12, "O Lord of hosts, blessed is the man that trusteth in Thee."

Blessed indeed are they who thus live and die in the Lord! May the writer and every reader of this account follow this blessed woman, as she followed Christ, and so prove "meet to be partakers of an inheritance among the saints in light!"

M. S.

MR. JOHN ANGUS.

ON the 20th of June last died, at Broomley in Northumberland, in the prime of life, Mr. John Angus, deacon of the church at Rawley and Hindley; a man of unblemished integrity, of amiable manners, of great firmness and decision of character,

and of true and sincere piety. His house was every fortnight the chapel of the village; his table was as regularly bountifully prepared, not only for the minister, but for numerous friends and fellow-members that came from a distance; and his heart and hand were ever ready to concur in "every good word and work." He was divinely supported, through his affliction, and closed his eyes in peace. He was followed to the family burial place by a multitude of weeping friends and relations, whom Mr. Pengilly of Newcastle addressed on the mournful occasion; and Mr. Fisher, pastor of the church, on the Sabbath again improved the loss which the cause of Christ had sustained, while every possible expression of regret and affection was manifested by his numerous hearers. May the Great Head of the Church raise up others to supply the place of this beloved brother; and thus, in apparently adverse circumstances, support and maintain His cause in this part of his vineyard!

R. P.

WILLIAM DURANT.

DIED, November 27, 1821, at the Rev. Dr. Wardlaw's, Glasgow, after an illness of five days, in his nineteenth year, William, the only son of the Rev. T. Durant, of Poole. This surprising youth, equally admired for his talent, and beloved for his character, has been taken from the highest literary distinctions in the University of Glasgow, to honours still more exalted, and to engagements still more pure and blissful. The disorder which has thus early terminated a brilliant career of learning and usefulness, was suffusion on the brain, attended by paralysis in the right side. The pleasing anticipations of relatives and friends are in a moment blasted by this mysterious event, and a fond father is left in the dreary gloom of widowed and childless desolation. How unsearchable are the ways of God

Review.

Works of the late Rev. Andrew Fuller: Vol. IV. Containing Dialogues, Letters, and Essays on various Subjects. 8vo. Boards. 626 pages.

The son of the late Rev. Andrew Fuller is most honourably engaged in erecting a monument to his father's memory, by printing a complete and uniform edition of his "Works." Perhaps it would be improper to notice the contents of this edition at large, till we see all its volumes together upon our table. But while the publication is in progress, we cannot forbear acknowledging that we think it highly incumbent on us, to point out some valuable things in the fourth volume which has recently issued from the press—those at least, which have not before been given to the public. We remember the heroic man who, on an interesting occasion well known to some of our readers, offered to take all the widows of the Baptist Ministers under his own charge. Nor can we possibly forget that to this Magazine Mr. Fuller was a zealous and indefatigable contributor as long as he lived. One of the last things he committed to paper, was a very judicious and admirably written review of "The Voice of Years," in which he has laid open to the view of the public "the pernicious tendency of the Antinomian system." (See Baptist Magazine, June 1815. pp. 252—254.)

One of the first of those papers which have not before been given to the public is entitled, "Spiritual Pride: or, the occasions, causes, and effects, of high-mindedness in religion; with considerations exciting to self-abasement."

In the two sections into which this treatise is divided, the author shows how attentively he had studied the characters of men, and with what penetration he had searched the mazes of that hypocrisy by

which many professors of religion are distinguished.

The next is, "The awakened Sinner: a correspondence between Archippus, a Minister of the gospel, and Epaphras, a young man who had been one of his hearers."

Here we have six Letters which cannot be read without the deepest emotions. We should be glad to see them circulated through the country in the cheapest form.

Then follows, "Part of a Body of Divinity."

This consists of Letters addressed monthly to Dr. Ryland, (the Editor,) who says, "I had received only *nine* letters, when his blessed Master called him away." We shall give the contents, which are as follows. Letter 1. On the Importance of System in the Study of Divinity. 2. On the Importance of a true System. 3. On the Principle and General Outlines of the System. 4. On the Being of God. 5. On the Necessity of a Divine Revelation. 6. On the Inspiration of the Holy Scriptures. 7. On the uniform bearing of the Scriptures on the Person and Work of Christ. 8. On the Perfections of God. 9. On the Trinity; or on the Father, Son, and Spirit being One God.

If in these letters we have had less satisfaction than in any other part of the volume, we must recollect the circumstances in which they were written, which the Editor has very candidly stated; but in these letters also there are passages worthy of the author—there are "thoughts which breathe, and words that burn"—there are some things new and vigorous, the genuine offspring of a great mind. As to the much controverted text in 1 John v. 7, Mr. Fuller has written with his usual acuteness; but whether there be an interpolation or not is a question of *fact*, which cannot be decided by the acumen

of the controversialist. On the appeal which has been made to *manuscripts, versions, and fathers*, we cannot but wish the venerable Editor of this volume had given his own opinion; and we hope he will do so at the foot of some other page before he comes to the end of his editorial labours. In the mean time we refer our readers, for a view of the controversy, to Horne's *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, First Edition, Vol. ii. pp. 627—637; and to his *Supplementary Volume*, pp. (224)—(251.)

On the *Eternal Sonship of Christ*, there are many judicious thoughts, which we apprehend are quite in accordance with the dictates of revelation on that article. [On this subject see also Mr. Fuller's *Dialogues and Essays*.]

On the *Deity and Personality of the Holy Spirit*, the ninth letter contains some excellent remarks.

"The Holy Spirit is not the grand object of ministerial exhibition; but Christ, in his person, work, and offices. When Philip went down to Samaria, it was not to preach *God the Holy Spirit* unto them, but to preach Christ unto them. While this was done, the Holy Spirit gave testimony to the word of his grace, and rendered it effectual. The more sensible we are, both as ministers and christians, of our entire dependence on the Holy Spirit's influences, the better: but if we make them the grand theme of our ministry, we shall do that which he himself avoids, and so shall counteract his operations." p. 392.

The last article we notice now is entitled, "*Thoughts on preaching*," and occupies three letters. Letter 1. On expounding the Scriptures. Letter 2. On Sermons, and the subject matter of them. Letter 3. On the Composition of a Sermon.

We regard this piece as one of the happiest productions of Mr. Fuller's pen, and cannot but lament that he did not live to complete his design. *Expounding* is strongly recommended by his own experience and practice. "In this way (he says) during the last eighteen years, I have gone over the greater part of the Old Testament, and some

books in the New." We could wish these letters to be in the hands of all our ministering brethren, and especially of those who are just entering on their Pastoral charge.

We cannot forbear making one extract here.

"The great thing necessary for expounding the scriptures, is, *to enter into their true meaning*. We may read them, and talk about them, again and again, without imparting any light concerning them. If the hearer, when you have done, understands no more of that part of scripture than he did before, your labour is lost. Yet this is commonly the case with those attempts at expounding which consist of little else than comparing parallel passages, or, by the help of a concordance, tracing the use of the same word in other places, going from text to text till both the preacher and the people are wearied and lost. This is troubling the scriptures, rather than expounding them. If I were to open a chest of oranges among my friends, and, in order to ascertain their quality, were to hold up one, and lay it down, then hold up another, and say, This is like the last; then a third, a fourth, a fifth, and so on, till I came to the bottom of the chest, saying of each, It is like the other; of what account would it be? The company would doubtless be weary, and would much rather have tasted two or three of them." p. 396.

Many other things we must pass over—cordially recommending this publication to our readers, while we feel the highest confidence in assuring them, that they will find in it a valuable addition to the best Theological treasures which we have in the English, or in any other language.

The Children's Missionary Meeting; a Poem. By Charles Brooker, Alfriston, Sussex. WESTLEY.

This little sixpenny book appears to us to be well fitted to accomplish the object which the author has proposed, and may properly be given as a Reward-book to the children of our Sunday and Charity Schools. The short address to Juvenile readers prefixed gives a very interesting account of a Missionary Society formed by children, who were invit-

ed to celebrate the birth-day of one of the writer's daughters, which celebration is represented in a *beautiful* frontispiece.

An Address to Protestant Dissenters, commending the practice of sitting while singing the praises of God in public worship. Second Edition, enlarged. HUNTER.

The author of this small pamphlet contends that there should be no private prayers in the public congregation—and that “the minister can have no private prayer in the pulpit, that could not have been offered with a great deal more propriety before he came thither: besides, it is very ill-mannerly to whisper in company.”

As to *sitting* while singing, the Author appears not to feel great confidence in his own arguments, but thinks it of great consequence that there should be uniformity—all sitting, or all standing. In this we expect he will be every where disappointed. We do not apprehend that the great Head of the church has required either of these postures to the exclusion of the other; and it is easy to mingle superstition with both. Reason would plead for the strongest external sign of reverence, which in this case is supposed to be, to rise up to adoration; but if the precise position of the body be not fixed by divine law, it may be safely left to the direction of that principle which the apostle of the Gentiles recognizes, when he says, “Let every man be fully persuaded in his own mind.” If the devout worshipper, by *standing* to sing has become so fatigued as to put his devotion to hazard, then, and not till then, let him sit down.

A Discourse on the Signs of the Times; delivered at the Buckinghamshire Association of Baptist Churches, held at Waddesdon-hill, May 23, 1821. By B. Godwin, Great Missenden, Bucks. 56 pages. Sewed.

This Discourse is founded on Matt. xvi. 3. “Can ye not discern

the signs of the times?” The preacher has divided it into three parts. I. “Here is a point of duty implied, which we shall endeavour to establish.” Under this head he shows that we should observe the signs of the times, and states a few reasons. The first “arises from our connexion with the great family of mankind.” A second reason is, that “we should pay a becoming regard to the works of God.” A third is, that “the prophecies of the scripture, also, necessarily suppose this to be a duty.” A fourth is, that “this observant state of mind is necessary to a proper preparation for the events which may be coming upon us.” Under the second head he proceeds to answer the interesting question “What are the signs of the times in which we live?” These he thinks are—An extensive communication among the several nations of the earth hitherto unprecedented—a considerable extension of general knowledge—important changes which have been effected in old systems of government, which were unfavourable to the progress of knowledge and improvement—an unusual spirit of zeal to enlighten and bless the human race—an increased degree of liberality and christian love among professing christians of different communities—and a determined conflict of opposite principles.

In the third and last part, Mr. Godwin shows the sentiments and conduct which are proper to the present times.

“The view we have taken of the state of the world should confirm our faith.—Let us shape our conduct according to the times in which we live.—Let us beware of the peculiar evils to which the present state of things may expose us.—Finally: Let us not be discouraged if success should not in every instance be equal to our wishes or expectations.”

The topics contained in the above analysis are discussed judiciously and temperately, in a style marked with perspicuity and vigour, and every where breathing a spirit congenial with the gospel.

Tea-Table Chat; or Religious Allegories told at the Tea-table, in a Seminary for Ladies. By Robert Burnside, A. M. Vol. 3. SEELEY, Fleet-street. pp. 180.

The Preface informs us, that this volume completes the Author's original plan; and, we think, it contains a sufficient answer to certain objections raised against some parts of its execution. The titles of this last octave are, the Happy Illusion—the Petitioners—the Petition—the Benevolent Cavalier—the Mysterious Picture—the Country Gentleman—the Wise Choice—the Infirm Heir.—In every one of these Allegories we distinctly perceive what, we have no doubt, their pious and sensible Author intended should be discovered, a compressed representation of the “Religion of Mankind.”

The man who, having written sixty elaborate essays on subjects of the deepest interest, contrives, by four and twenty ingenious Allegories, uniting entertainment with instruction, to invite our attention to the most weighty points included in his more abstruse discussions, is entitled to our warmest commendations. And, should Mr. Burnside's larger work present too formidable a claim on the pecuniary resources, or the mental exertions, of any of our readers, these smaller and less expensive volumes may, to a certain extent, supply an agreeable and useful succedaneum.

We have not room for an entire Allegory; and to select an extract, from a continued narration, would convey to the reader but a very inadequate conception of the Author's design, and the ability with which it is accomplished. The following passage, however, will, we hope, lead to further inquiry concerning these interesting figurative discourses, which, we have no hesitation in saying, deserve universal attention. The third Allegory is constructed on what is usually called the Lord's prayer. The Author having adverted to the excellency of the form, proceeds to notice the inconsiderate manner in which it is too frequently used.

“There were certain persons who earnestly besought the Sovereign to take care of them, when they thought they were every way competent to the taking care of themselves. They also petitioned him for deliverance, in cases when they suspected no danger, when

they were determined unnecessarily to risk danger, if any existed, and when, in their own opinion, all things tended to render them safe and happy.

But the strangest part of the address, as contrasted with the characters now under consideration who presented it, was that in which they expressed their high regard and best wishes for the King. They called him Father, when they did not feel the slightest reverence of him or affection toward him. They styled him Great and Mighty Potentate, when there was scarcely one of their meanest fellow-subjects of whom they did not stand more in awe than they did of him. They pretended to long for the increase of his dominion and glory, when they never united or co-operated with the associations that were formed for the prosecution of this very object, nor could even endure any conversation relative to such a topic. Finally, they professed to desire the universal prevalence of loyalty and obedience throughout his realms, when they themselves did not manifest the smallest attachment to him; never taking the least trouble to ascertain what his will was, nor regarding it when known, except when it happened to correspond with their own inclinations; but, on the contrary, living in the practice of daily thwarting and displeasing him.” pp. 53, 54.

The notes are always judicious, and frequently striking.

The Deity and Influence of the Holy Spirit; Outline of a Sermon &c. by the late Rev. Abraham Austin, of Fetter-lane. A Tract. 2d. or 12s. per 100. OFFOR.

We recommend to the attention of our Readers this little Tract, as containing a concise, but very able Defence of the important Doctrines stated in the Title.

LITERARY INTELLIGENCE.

Just Published.

The Desolations of the Earth. A Sermon, delivered at Little Wild-street, Lincoln's-Inn-fields, in Commemoration of the great Storm in 1703. By the Rev. George Pritchard.

Life of Capt. Neil, by Rev. G. Barclay, Kilwinning. 1s. 6d.

Abridged Lives of Doddridge and Edwards. 1s. 6d.

Malan's Image Merchants, and Little Christian. 3d. each.

Dr. Johnson's Letters, with Notes. 5s.

Rev. J. Hooper's Addresses to young People. 5s. 6d.

Ewing's Collection of Hymns. New Edition. 3s. 6d.

Sir G. Mackenzie on Moral Gallantry, &c. 5s.

The Precious Gift. 2s. 6d.

Dowson's Youth's Spelling Dictionary abridged.

Jones's (Joseph) Cottage Lectures. No. 1. 1d.

Howe's Works, Vol. 8. Royal, 16s. Demy, 12s.

The Widow's Narrative, comprising Remarks on the Conduct of Humble Life. Crown 8vo. 4s. 6d.

Beaufoy's Guide to True Pilgrims. Eleventh Edition. 1s. 3d. bound.

Grounds of Hope for the Salvation of all Dying in Infancy; an Essay by the Rev. W. Harris. 8vo. 4s. 6d.

Freeston's Directions and Encouragements for Travellers to Zion. Fourth Edition. 8vo. 7s.

The Deity and Influence of the Holy Spirit: a Sermon, by the Rev. A. Austin. With an Appendix on the same subject, from the Rev. Dr. Owen's Work concerning the Holy Spirit. 2d.

The Experience and Happy Death of Miss Mary Fruer.

In the Press.

The Fallacy of Infidelity, and the Veracity of the Scriptures demonstrated, in the Death of the Christian. A Memoir of Mrs. Elizabeth Brooker, of Alfriston, Sussex, who died the 7th of August, 1820, aged 31 years; including brief Extracts from her Diary and Devotional Papers; together with Observations and Addresses to various Characters. By her bereaved husband, Charles Brooker.

Overton's Inquiry into the Truth, &c. of the Book of Enoch.

The Rev. R. Pengilly, of Newcastle, is preparing for the Press, the sixth Edition of his "Scripture Guide to Baptism;" which will be attended with a strong Recommendation of it to the candid perusal of serious Inquirers, who wish the Performance of the divine Will in the concerns of Religion to bow to the authority of the word of God only.

A Second Book of Original Hymns, containing in number 543, in a new Type and fine Paper, 12mo. by T. Row.

Rev. Robert Hall's, of Leicester, Reply to the Christian Guardian, with an Appendix, containing the Review which appeared in that Mag. 8vo. 6d.

Sermon on Gen. iv. 1. By Rev. W. Baker. 6d.

Intelligence, &c.

STEPNEY ACADEMY.

THE Annual Meeting of this Institution was held January 15, at the King's Head, in the Poultry. The Report stated, that several young men who have received their education at Stepney, or under ministers in the country, and have recently finished their studies, are now usefully employed in various parts of the kingdom. Mr. James Puntis has been set apart to the pastoral office over the church in Battle, Sussex. Mr. Abraham Wayland is supplying the church at Lynn, Norfolk. Mr. David Nunninck is settled at Bloxham, Oxon. There are ten students now in the Academy, and two young men are receiving instruction in the country.

The Committee stated with regret that it had been found necessary to withdraw the patronage of the Society from three of the students, on account of their insubordination to the laws of the house.

The friends of the Institution were gratified by the information that the students were examined, previously to the Christmas recess, by the Rev. Jas. Hughes, Dr. Gregory, and Thomas Chevalier, Esq. The result of this examination was satisfactory and encouraging—the young men having made respectable progress, both in classical literature and in mathematics.

A chapel has been fitted up on the premises belonging to the Academy. Here, on Lord's-day mornings and evenings, and on Tuesday evenings, the gospel is preached. The attend-

ance is respectable and encouraging. A Sunday School is also commenced.

The state of Dr. Newman's health having obliged him to leave Stepney, (though he still retains his situation as Theological tutor,) Mr. Young, the Classical tutor, now resides in the house of the Institution.

A considerable debt has been incurred during the past year, partly by fitting up the chapel, and partly by painting, repairs, &c. which the lapse of ten years had rendered necessary. For the liquidation of this debt, amounting to upwards of six hundred pounds, the Committee earnestly solicit the aid of their Christian brethren, and the religious public in general.

The importance and advantages of sound learning, and the great help it affords, in providing for the more efficient discharge of the duties of the ministerial office, and in enabling the servant of Christ to encounter with more effect the enemies of revelation, are becoming increasingly apparent. It is therefore hoped that such an Institution as this will not be neglected, especially by those who desire to promote the respectability and usefulness of the Denomination to which it is attached.

Subscriptions and Donations will be thankfully received by the Tutors; by the Treasurer, Joseph Gutteridge, Esq. Denmark-hill, Camberwell; by any of the Committee; and by the Secretary, the Rev. J. M. Cramp, Chapel-place, Long-lane, Southwark; to whom it is requested that all applications on behalf of candidates may be addressed, post paid.

N. B. The Library being at present very small, the friends of literature are respectfully requested to aid the Institution by the donation of suitable books. A catalogue of the works already possessed may be had at the Institution, and at the Baptist Missionary Rooms, 9, Wardrobe-place, Doctors' Commons.

ORDINATIONS, &c.

It has long been matter of regret, that in a town so populous and respectable as DOVER, there should be no church of our denomination; and some of the most active persons among the Baptists in Kent have thought it incumbent on them to encourage a few of their brethren, who reside there, to

form one; especially as the means of evangelical instruction in the neighbourhood were comparatively confined. —At the Annual Meeting of the Kent and Sussex Association, held at Maidstone in June last, a Resolution was therefore passed, nominating a Committee for that purpose, and authorizing it to expend £60 for the current year. —A house in an eligible situation has, in consequence, been hired, and the lower part of it fitted up in such a manner as to seat comfortably about two hundred persons. It was opened for worship on the evening of January 15, 1822, when prayers were offered by Messrs. Cramp of St. Peter's, and Shirley of Sevenoaks, and a sermon was preached from Psalm lxxv. 4. by Mr. Groser of Maidstone. —In the morning of the next day, sixteen persons, dismissed for the purpose from the church at Eythorn, under the pastoral care of Mr. Giles, were formed into a distinct church, when Messrs. Clark of Folkstone and Cramp prayed, and Mr. Giles of Chatham preached from the words "*as becometh saints*," Eph. v. 3. —In the evening Messrs. Bulgin of Poole, and Groser prayed, and Mr. Shirley preached from Psalm cxviii. 25. —The expectations of a pleasant meeting, which a concurrence of favourable circumstances had excited, were more than gratified. The public services were all well attended: on both evenings the place was thronged, and many were unable to obtain entrance. A spirit of devotion and seriousness appeared to prevail. Every thing which transpired was calculated to encourage persevering and zealous exertion; and as pecuniary aid will be needed during the infancy of the cause, it is hoped an interest will be felt in its welfare, not only throughout the county of Kent, but also in other places. —Mr. Bulgin of Poole has engaged to supply the pulpit during the first three months.

Two Methodist Seceding Ministers preached last summer at MANCHES-TER in a large tent. They now preach in a new chapel that will hold about 1500 people, built for £1200, or under, very substantially, but plain. It is filled almost exclusively with the poor. Mr. Roby preached in the tent. Dr. Raffles and Mr. Birt assisted at the opening of the chapel. These Seceders have adopted the Congregational principles, if not wholly, yet certainly to a great extent.

THE Chapel in CHAPMAN-STREET, St. George's East, for the use of the Poor, was opened, not October 1, 1821, but January, 1820. It appears from a Report sent us by Mr. J. Palmer (the Secretary), that great good has already resulted from it. He desires us to say to those of our readers who have it in their power, "Go ye, and do likewise." See December, p. 537.

BAPTIST CHURCHES.

The Rev. Joseph Patrick of Northampton informs us, that Northamptonshire now contains (exclusive of Kingsthorpe and Harpole, in which the congregations are not yet formed into churches) 30 Particular Baptist Churches; Leicestershire, at least 11; Bedfordshire, at least 20; and Huntingdonshire, 13.

HOME MISSIONARY SOCIETY.

We have received an address to the public from the Rev. Messrs. J. Cobbin, 9, Mansfield-place, Kentish Town; E. A. Dunn, Upper Belgrave-place, Pimlico; F. Moore, Vauxhall; and G. G. Stibbs, Camberwell, in behalf of the Committee, justly stating the very great usefulness and importance of this Society; but that their exertions must be greatly diminished, if not stopped, unless "they are speedily encouraged by large augmentations of their lists of subscribers." Treasurer, Thos. Thompson, Esq. Brixton Hill, Surry.

COMMITTEE OF DEPUTIES,

Appointed to protect the Civil Rights of Protestant Dissenters, for 1822.

William Smith, Esq.	R. Wainewright, M.P. Chairman.
J. Gutteridge, Esq.	R. Winter, Esq. Deputy Chairman.
James Collins, Esq.	B. P. Wits, Esq. Treasurer.
John Christie, Esq.	T. Wood, Esq.
Samuel Favell, Esq.	W. Freme, Esq.
B. Shaw, Esq.	G. Hammond, Esq.
H. Waymouth, Esq.	W. Marston, Esq.
J. Stonard, Esq.	J. Benwell, Esq.
W. Tittford, Esq.	W. Esdaile, Esq.
J. Bentley, Esq.	William Hale, Esq.
John T. Rutt, Esq.	J. Addington, Esq.
	William Burls, Esq.
	Thomas Stiff, Esq.

Buckinghamshire Association.

WADDESDON-HILL, May 23, 1821.—Mr. Hunt began with prayer. Mr. Godwin preached from Matt. xvi. last part of 3d. verse. Mr. Terry from Zech.

iv. 6. Mr. Gunn, Independent, concluded.—Mr. Hunt preached in the evening from Exod. xiv. last part of the 15th verse.—Baptized within the year, 61: clear increase in the twelve churches, 34.—The next Association to be held May 23, 1822, at Chesham.

P. TYLER, Secretary,

WE have received very pleasing intelligence of the success attending the efforts of the LIVERPOOL SEAMEN'S FRIEND SOCIETY AND BETHEL UNION, which our limits will not permit us to insert.

NOTICES.

THE Annual Meeting of the HERTFORDSHIRE UNION will be held at St. Alban's, on Thursday, April 4, 1822. The Rev. R. Hall, M.A. of Leicester stands engaged to preach in the morning. The Public Meeting of the Society will be held in the afternoon.

THE First Anniversary of the Bedfordshire Missionary Society will be held at LUTON, on Wednesday, April 3, when the Rev. Robert Hall of Leicester and the Rev. T. B. Bull of Newport Pagnell, are expected to preach.

THE Rev. S. Young respectfully and thankfully acknowledges the receipt of Ten Pounds, from an anonymous friend to the Stepney Academical Institution,

ERRATA IN OUR LAST.

NEWPORT, Isle of Wight.—Mr. Silcock, one of the Deacons of this church, desires us, in the article from that place in our last number, P. 29, for "his brethren in the ministry," to substitute, "some of his brethren in the ministry."

WE are informed by Mr. John Nichols of Hackleton, that Dr. CAREY was not the apprentice of Mr. Old, (though he resided with Mr. Old when Mr. Scott saw him,) but of his father, Mr. Clark Nichols.

Page 56, column 1, line 19 from bottom, for "chose rather," read "choose now." Line 4 from bottom, after "Wederdoopers add, "maar inzonderheid de meeste nederlandsche ovd tijds zoo geheetene wederdoopers;" and in line penult, add, "Deze Nederlandsche zoo wel als de Engelsche doopsgezinden behoorden tot de zoogenoemde onvolmaaktten."

Poetry.

ELEGY ON THE DEATH OF MR. CHAPMAN.

Set is the bright and cheering summer's sun,
In cloudless skies with brilliancy to rise :
The hoary headed Warrior's work is done,
And all that's mortal of the Christian dies.

How soon roll round our three-score years and ten !
How many changes, but how short the day !
How soon must all resign the title, men,
And every hardy muscle mould' away !

Although the cedar to the woodman yield,
The stable root will shoot, a blooming tree ;
But, fickle as the flow'ret of the field,
Man giveth up the ghost, and where is he ?

O blest the life, diffusing all around
Fragrance, exhal'd from principles divine !
Deathless the name, though little be its sound,
Engrav'd upon the Philanthropic shrine.

CHAPMAN ! the calmness of thy western skies,
The peaceful evening of thy life's decay,
Forebode the lovely glories of thy rise,
To shine throughout an everlasting day.

As weary travellers lay them down to rest,
Lull'd by the zephyr whistling through the trees ;
So didst thou lie upon thy Saviour's breast,
Thy exit softer than the evening breeze.

Ah ! he was weary of this world of pain,
But nor invok'd his death, nor fear'd to die ;
His heavenly spirit shudder'd to complain,
And left this toilsome world without a sigh.

Oft have we heard his holy lips proclaim
The gospel truths to a sequester'd few ;
Heard him against the sins of earth declaim,
And seen him smile upon its glories too.

But ah ! those lips for ever now are seal'd ;
That well known face shall greet our sight no more :
Completed are the struggles of the field,
And all the labours of the Christian o'er.

Well ! he has left a world of sin and care,
A scene where storms tremendous love to roll ;
And soar'd to where untainted pleasures are,
And bliss supreme fills his expanded soul.

D. I

Calendar.

Mar. 1. Moon passes Orion.

3. Moon passes Castor & Pollux.

5. Moon forms a conspicuous triangle with Mars and Regulus, being to the West of both, and full South at $\frac{1}{2}$ past X. at night.

6. Moon passes Mars & Regulus.

7. Full Moon VIII. 34 night ; but being South of the Sun's path, she will be out of the Earth's shadow.

8. Mercury (being in respect of longitude between the Earth and the Sun) becomes a Morning Star.

10. Moon passes Spica Virginis. Venus (being in respect of longitude between the Earth and the Sun) becomes a Morning Star.

14. Moon passes Antares.

16. Moon passes Herschel.

21. Moon passes Mercury and Venus.

23. New Moon VII. 8 morning ; but she being North of the Sun's path, the Earth will be out of her shadow.

24. From VI. to VIII. night, the Moon, Saturn, Jupiter, and Aries, will form a beautiful appearance. Moon passes Saturn.

25. Moon passes Jupiter.

26. Moon passes the Pleiades.

27. Moon between the Pleiades and Taurus.

30. VII. night, Moon nearly between Castor and Pollux.

Irish Chronicle.

From the Rev. Josiah Wilson to the Secretary.

Ballina, Jan. 21, 1822.

MY DEAR BROTHER,

In writing to you this month, I have to say again with David, "I will sing of mercy:" I have cause to do so, for though I was brought low, the Author of mercy "helped me." I have been unable to attend to my work for some time through a violent cold, which being neglected, occasioned a high state of fever, which terminated in inflammatory action on the brain; great apprehensions were excited on the part of my medical attendant: but a gracious God gave his blessing to the means, and I am now fast recovering, and hope to be out in a few days. I confess I began to be anxious, as this is the most important quarter of the year with respect to the schools. I received your note, and am happy to learn that a fellow labourer is coming.

From Mr. Wilson to Mr. Millard, 49, Bishopsgate-street.

"I have peculiar reason to adore and bless the God of providence; I have long been manifestly a child of its care and its favour. Two recent instances of divine protection have remarkably displayed it. A few weeks ago the roof of the house where I lodge fell in. A kind providence so ordered it that I should be from home, though I returned the next day: had I been at home, I should in all probability have been killed on the spot, as more than the weight of a ton fell on the place where I should have been sitting at my usual dinner hour. The other instance I alluded to has been witnessed by me within these three days. A severe cold which I had neglected soon occasioned a high state of fever, which issued in inflammatory action upon the brain, the termination of which, in a few days, would have been madness or death: but a gracious God blessed the means that were employed to arrest the progress of the disease, and ultimately to remove it, and I am now fast recovering. My state of convalescence previously to

my entering on my usual engagements, affords me an opportunity of paying my respects to some of my distant friends. — The 'Devonshire-Square School' is doing well."

From the Rev. William Thomas to the Secretary, dated

Limerick, Jan. 28, 1822.

I preach to large and increasingly attentive congregations of the 79th Regiment in Limerick, many of whom I trust, have been materially benefitted. I preach in one of their large barrack-rooms, situated a mile and a half from where I live. The gospel is of particular advantage to them, as they are not allowed to go out to hear in any place, lest the Barracks should be surprised by the rebels in their absence. The Colonel said, that "he was sure I did all in my power for them, and that without any remuneration;" another is paid for it. There are a great many vessels now in this port. About a month ago, I made out to a very large one to preach in, the ASIA of SCARBOROUGH. The season of the year would not permit of preaching on deck: about fifty persons from different parts of the world, crowded in to a very elegant cabin, and we had a very interesting and delightful meeting. When I had done, two Captains came forward and offered me the use of their vessels, which I thankfully accepted. The next Sunday morning I preached at 10 o'clock on board the ALEXANDER, and was well attended; and the next Friday evening, on board the WESER of NEW YORK, Capt. Jenkins: a very large ship, a spacious cabin, and a crowded congregation, though the night was dark and the passage bad. I also preached last Friday night again on board the WESER. The congregation was greatly increased, there were about ten Captains, twenty sailors, and twenty citizens, and several that could not get in to the cabin, of various denominations. I never experienced more of the divine assistance in preaching, so much solemnity, freedom, life, and energy: the Lord was certainly present, and so several persons said. The

sermon will, I hope, be blessed to many. This has taught me more and more the necessity of prayer for, and dependence on, divine influence and assistance. What a wretched worthless instrument, when left to myself, not able to think a good thought. The Lord willing, I shall preach next Friday evening again on board the *WESSEX*.—Our meeting held in my room, for reading the scripture, prayer, and conversation is better attended this winter, than last, though it has been so severe and dangerous to come out. From twenty to thirty attended last summer, and I think we may expect an increase this summer. I have gone into the country as often as possible, though extremely difficult and dangerous. I shall be soon going to the schools. I have not been able to preach in the court-house this month back, it is so cold and damp. I believe I should have my share of hearers if I had a neat convenient place to receive them.

From the Rev. Isaac M^cCarthy.

PREACHED in the School-room at Toom, on Lord's-day, the 23d of January, at 10 o'clock in the morning, and at 6 in the evening. Though no church is yet formed here, things are going on remarkably well. It is well supplied with gifted men. Dr. M^cM—, Mr. B—, and Mr. M— the Catholic I lately baptized, alternately speak for Christ in our new meeting-house there, and in other places in the neighbourhood. M— I understand is making rapid progress as a public speaker. The Doctor and brother B— gave me an excellent character of him. The following account will shew you the inestimable utility of the Society's Schools. M— was the master of the School in the town of Longford; I frequently preached the gospel in his house, and was made the instrument in the hands of the divine Being, of his conversion. The master who formerly taught the School at Toom, for teaching the children of the School the Catholic catechism, and for other defaults contrary to the rules of the School, I put away; and at the request of M— I removed him. There was a poor lame boy in the School at Longford during M—'s time of teaching it; he came by his lameness in consequence of an awl which he accidentally ran into his knee; the sinews became contracted, and thus he lost the use of his leg, and was necessitated to beg for a livelihood. I ob-

served that he had uncommon intellect, and requested his master to pay the utmost attention to the culture of his mind; this he did, and the poor lad made such rapid improvement, he is now become the master of a School there. Thus the master, who was a Catholic, has been converted; is teaching the School at Toom, and every hour he can spare from his School and family, is blessedly employed in doing good to the souls of men; and his scholar, who would have to spend a life of indigence, was it not that he obtained education in the school, is now in a situation, in which the means of obtaining an honest and a comfortable sustenance is providentially put in his way; and what is still better, the scriptures which are able to make him wise to salvation, are put into his hand; and who can tell but the same divine influence which made the gospel effectual to the salvation of his preceptor's soul, will make it as effectual to his salvation also? While the arm of the Lord remains omnipotent, I shall not despair of seeing the downfall of the kingdom of darkness, through dissemination of the salutary doctrines contained in the holy scriptures, the instruments employed in themselves, be ever so imbecile. Monday, the 24th, rode to Longford, inspected the school, and found fifty-two children present; eighteen of the children committed twenty-eight chapters since the last inspection. This evening proceeded to the Scotch-quarters, and preached to about 150 attentive soldiers: we had a memorable time. Tuesday, the 25th, preached in the same place, at 8 o'clock in the morning. The number of hearers about the same. Then proceeded to Carrick-on-Shannon, and preached in the New Sessions-house, at 6 o'clock in the evening.

From Rev. S. Davis.

Thurles, Jan. 11, 1822.

I returned yesterday from the Hills, where I preached the two preceding evenings, and administered the Lord's supper to the little church, and inspected one of the schools, in which (notwithstanding the inclemency of the season, and almost total nakedness of many children in the neighbourhood,) I found 33 present; two of whom had learned 10 chapters each, and others from 1 to 7 and 8 each, but the roads leading to the other school (Cole's) were impassable, except by a horse, so that I could not go to it; but I

hear it is doing very well, and I am satisfied of the master's diligent attention to his duty.

I met the Curate of the parish in one of the cabins, and we had a long and friendly conversation concerning the Schools, and different religious subjects, and where we did not see exactly the same, we agreed to respect each other's motives accordingly. He told me he had felt very much hurt at first in the establishment of our Schools, because he was at the time diligently occupied in collecting the Protestant children to ground them in the Church catechism, but when he lost the assistance of the masters (especially P. C.) in teaching it, he was obliged to give over. I assured him the Baptist catechism was excluded equally with the others, and earnestly invited him as a favour to call and see the schools when he had opportunity, and to examine the children in the New Testament, which is the only School book. John Devon, whom I have employed for some months to keep school at Renagemoor, expresses an earnest desire to be united to the church. He was bred a Papist, and was for some time a teacher in a Grammar School at Belfast. Tillotson's Discourse on Transubstantiation was the means of enlightening him into the errors of Popery; and he has been for a great while discarded by his nearest relations, so that his father, &c. will not speak to him when they meet on the road! He was recommended to me by the Rev. Mr. Caulfield, Rector of Kilmanage, who is a decidedly evangelical clergyman, and his judicious attention to the duties of his station, and his clear understanding in the doctrines of grace, and character in the neighbourhood, make me hope he will be ornamental and useful in the church in due season.

A poor man, whom we had found it necessary to withdraw from some time since in this place, has lately been restored, and will I hope prove more steady in his religious profession. We hope for another addition in a little time. I expect to go to Clonmel to-morrow, and to meet brother Hamilton at Fermoy on Monday, and shall probably return with him to Yongball for a sabbath.

Journal from the Rev. Mr. Hamilton.

Lord's-Day, Nov. 11. Preached to-day in Tallow. Spent the evening comfortably in reading and conversing with a few people.

Monday, 12. Preached this evening also in Tallow. Was concerned to find the congregations not quite so large as usual. Two of our most active hearers, who were in the habit of exerting themselves to bring others under the sound of the word, have been removed since I was here last; one to another part of the country, and the other to the eternal world.

Lord's-Day, Dec. 2. Preached to-day in Middleton, the attendance encouraging. I was glad to find Mr. Keen had been here twice since I last visited this town. In walking to this place on Saturday, I was overtaken by a tremendous storm: the thunder roared, the lightning flashed, the wind blew, as if He who holds the winds in his fist had "quit his grasp and given them all their fury;" while the rain descended in torrents, and I had no shelter. Amidst the war of elements, I thought of Him who affords shelter from a more dreadful storm: when the storm of divine wrath shall burst upon a guilty world, how desirable to be found in Him who is beautifully described by the prophet, as "a hiding place from the storm, and a covert from the tempest."

Lord's-Day, 23. Preached to-day in Tallow. The congregation not large, but serious and attentive. Indeed we could not well expect many, as the entrance to the preaching-house, always bad, was rendered almost impassable by the uncommon wetness of the season.

Lord's-Day, Jan. 13, 1822. Preached to-day in Tallow, and was well attended, especially in the evening. Read part of P. Caffrey's journal, which seemed to interest and gratify them very highly. O that our God may pour out his Spirit to give success to his word in this place. In a moral point of view it is indeed a wilderness. Walking through the town after the evening service, I was grieved to see the shops open and business going on, as on any other day. Surely, where there is no regard to the word of God, and to the day of God, it is an awful evidence that the fear of God is not in that place.

Mr. Silly was ordained here on Thursday last. Mr. Burnet preached the introductory discourse; Mr. Rhodes asked the questions; Mr. Davis of Thurles offered up the ordination prayer; Doctor Townly gave the charge; Mr. Rhodes preached to the people; Mr. Hellings read the scriptures, and I gave out the hymns.

Extract of a Letter from the Rev. S. Kilpin of Exeter, one of the Provincial Secretaries, to Mr. Ivey.

Dear Brother, *Exeter, Jan. 4, 1822.*

I send you what to me is of more worth than the money I have collected. It is a number of little books; the voluntary offer of some dear boys and girls; and these are books which they have earned by their hands or their heads. When I consented to receive them for the Irish schools, their joy was extreme. Perhaps if this were mentioned in the Magazine, the example might be imitated by other Sunday school scholars, and then you may get 500 Testaments, and 500 small pretty little reward books, a rich supply for all the Irish schools for one year; and all the Irish boys and girls in the schools will then be set to work to earn them as the reward of their industry and improvement.

Yours affectionately, S. KILPIN.

** The above suggestion is thus communicated to the friends of Ireland, that they may know such presents are very acceptable to the conductors of the Society: rewards of this description for distribution would prove highly gratifying to the Superintendants of the schools, and prove a strong incentive to the children.

Monies received the last Quarter.

Subscriptions by Rev. Mr. Kilpin—	
Rev. S. Greathead, Bishop's	
Hull	£5 0 0
Mr. J. Westlake, Exeter..	1 1 0
Miss Paget	0 10 0
Mrs. Walkey.....	0 5 0
The Children of the Morning Congregation, St. Sidwell's. One Quarter...	9 7 10
The Children of the School of Industry, St. Sidwell's. One Quarter	0 7 1½
Quarterly Subscriptions of Friends and Donations .	2 9 0½
Female Society at Eynsford, Kent, by Rev. Mr. Rogers	5 5 0
Penny Subscription, by Miss Rogers.....	1 0 0
Mr. Henry Cox, Cranwell, Bucks.....	1 0 0
Weekly Subscriptions, one third by Miss Eliza Wheeler	0 11 0
Female Society, Rye, paid by Mr. Ellis of Sandhurst	6 10 4
Penny Society, Potter-st. by Rev. J. Bain.....	4 0 6½
James Ashwin, Esq. Bourton, by Rev. T. Coles....	0 10 6
Mr. Osswell	0 10 6

Mr. Bourne, Ridgmount..	£0 10 0
Henry Butterworth, Esq. Coventry	2 2 0
A Friend, by J. Deakin, Esq. Glasgow ..	5 0 0
By Mrs. Phillips, Bristol..	5 0 0
Mrs. Lunell, Cumberland-street, Ditto	2 2 0
A Friend, by Mrs. Kilpin.	0 10 6
Miss M. A. Smith, Taunton	Sub. 0 10 6
Miss M. Smith, Do. Do.	0 5 0
Mr. D. Olney, Tring, Do.	1 1 0
D. Lister, Esq. Hackney, Don.	5 0 0
Mrs. Mary Sawkins, a Legacy	10 0 0
Miss Hassard, An. Sub.	per Rev. J. Roberts Bristol } 2 2 0
Mrs. Pearson, Don.	
Mrs. J. Ditto	
Mrs. Jonathan Davy, Norwich.....	Sub. 1 0 0
Mr. H. Pine, Islington, Do.	1 1 0
Collected by Rev. G. Gibbs, Norwich, at Bury St. Ed.'s—	
At the Meeting-house	8 0 0
Charles Hall, Esq.	1 0 0
Mr. Robinson.....	0 10 6
Mr. Kitchener	0 10 0
Mr. Pace	0 10 0
Mr. Grubb	0 10 0
Mr. Armstrong	0 5 0
Mrs. Kitchener	0 5 0
Mr. Green.....	0 5 0
Mr. Pawsey.....	0 5 0
Smaller Sums.....	0 7 6
Penny Society, from the Baptist Church at Framlington, Norfolk	1 0 0
Towcester, by Mr. Barker	3 0 0
Dartmouth, Auxil. Society, by J. Larwell, Secretary	2 6 4
A Friend, by Mrs. Carey, Boxmore	0 5 0
Mr. T. Ellis, Sandhurst, Sub.	1 1 0
Mrs. Sarah Ellis, Do. Do.	1 1 0
Half a Year's Interest on Mrs. Bolton's Donation of £300	7 10 0
A Lady, by Rev. J. Dyer	20 0 0
Collected after Sermons at Rev. Mr. Tomlin's, Chesham, by Rev. J. Ivey..	14 19 1
Rev. J. Fuller.....	Don. 1 0 0
Rev. Mr. Sexton... Do.,	0 10 0
Alie-street, Female Auxil. Soc. by Rev. W. Shenston	15 0 0
Mrs. Jenkins's Sunday School Children, per Do.	0 13 0
Mrs. Fernie, for a School to be called Mary's Philanthropic School	8 0 0
Nottingham, Auxiliary Society, by Mr. Bardsley..	5 4 0
Mrs. Griffiths, Wrexham, by Rev. Mr. Lister, Sub.	1 1 0
Donation, by Ditto	0 10 0

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

NORTH OF ENGLAND

(LATE NEWCASTLE)

Auxiliary Missionary Society.

THE Anniversary of the Auxiliary Baptist Missionary Society for Newcastle upon Tyne and its vicinity, was held in Stevenson-street Chapel, North Shields, on the 2d of January; Rev. J. Cochrane, Minister of the Scotch Church, in the Chair. The Chapel was crowded by a very respectable and attentive assembly, who listened, with unabated interest, for nearly three hours, to the addresses of the ministers and others on the subject of Missions to the Heathen. The principal speakers on the occasion were, the Chairman, Rev. Messrs. Howell, Williamson, Gilmour, Winter, Pengilly, Dr. Oxley, and Mr. Rennison. The Report, which contained a succinct account of the progress of the Baptist Mission in all its objects, was read by Mr. Pengilly, and ordered to be printed. The name of this Society in future is to be, The North of England Auxiliary Baptist Missionary Society; the Committee at Newcastle is denominated the Committee of Management, and a 'Corresponding Committee' of leading individuals in the three Northern Counties was also appointed.

GREAT MISSENDEN, BUCKS.

ON Tuesday, the 15th of January, a public meeting was held at Great Missenden, for the purpose of forming a Missionary Association, the proceeds of which are to be divided between the Church and Baptist Missionary Societies. James Stephen, Esq. Master in Chancery, kindly presided on the occasion; and as the Room in which it had been intended to assemble was found far too small, the Meet-

ing-house was substituted for it, at the recommendation of the Chairman, and the Rev. Richard Marks, Vicar of the Parish. The meeting was agreeable and satisfactory. A collection of Seven Pounds was made at the doors. A number of Collectors, chiefly females, kindly volunteered their active and useful services—a delightful specimen was afforded of the cordiality with which Churchmen and Dissenters can unite in these labours of love—and a fair pledge given, that this retired village will not be the least among the thousands of Judah, in furnishing her aid towards the cause of the Redeemer in heathen lands.

REV. W. WARD.

WE have great pleasure in announcing that the Abberton arrived in safety at Madras, after an expeditious passage, on the 24th of September. Mr. Ward and his companions were all well, and as the vessel would continue at Madras for some days, they had proceeded, by another ship, direct to Calcutta. We may, therefore, expect that the next letters from that port will bring the intelligence of their arrival.

Foreign Intelligence.

SERAMPORE.

Our readers have already been apprised of the painful bereavement which has befallen the venerable founder of our Mission in Bengal. The following communication on this subject, extracted from a letter lately received by Dr. Ryland from Dr. Carey, presents some interesting particulars of the excellent woman lately deceased, and displays, very clearly, the influence of true religion on the mind of the pious survivor.

Serampore, June 14, 1821.

I AM now called in divine Providence to be a mourner again, having lately experienced the greatest domestic loss that a man can sustain. My dear wife was removed from me by death on Wednesday morning, May 30, about twenty minutes after midnight. She was about two months above sixty years old. We had been married thirteen years and three weeks, during all which season, I believe, we had as great a share of conjugal happiness as ever was enjoyed by mortals. She was eminently pious, and lived very near to God. The Bible was her daily delight; and next to God, she lived only for me. Her solicitude for my happiness was incessant, and so certainly could she at all times interpret my looks, that any attempt to conceal anxiety or distress of mind would have been in vain. Nothing, however, but tenderness for each other's feelings, could induce either of us for a minute to attempt a concealment of any thing. It was her constant habit to compare every verse she read in the various German, French, Italian, and English versions, and never to pass by a difficulty till it was cleared up. In this respect she was of eminent use to me, in the translation of the word of God. She was full of compassion for the poor and needy; and till her death, supported several blind and lame persons by a monthly allowance. I consider them as a precious legacy bequeathed to me. She entered most heartily into all the concerns of the Mission, and into the support of schools, particularly those for female native children, and had long supported one at Cutwa of that kind. My loss is irreparable, but still I dare not but perfectly acquiesce in the divine will. So many merciful circumstances attend this very heavy affliction as still yield me support beyond any thing I ever felt in other trials. (1.) I have no domestic strife to reflect on, and add bitterness to affliction. (2.) She was ready to depart. She had long lived on the borders of the heavenly land, and I think lately became more and more heavenly in her thoughts and conversation. (3.) She suffered no long or painful affliction. (4.) She was removed before me, a thing for which we had frequently expressed our wishes to each other; for though I am sure my brethren and my children would have done the utmost in their power to alleviate her affliction if she had survived me, yet no one, nor all united, could have supplied the place of a husband. I have met with much sympathy in my affliction.

CALCUTTA.

Journal of the Brother stationed at Door-gapore, for November, 1820.

Thursday, November 2. As Paunchoo and I were this evening walking to Burahnugur, we observed ten or twelve persons standing round a Sunyassee, who was sitting cross-legged almost naked and covered over with ashes from head to foot, under the shade of a tree. He professed to have relinquished all carnal and worldly enjoyments, but after engaging in conversation with him, we soon discovered from his incoherent answers and red eyes, as well as from the presents which the people were making and the remains of former gifts that we saw lying before him, that he was in a state of intoxication from smoking *Ganja*, a drug of most pernicious qualities, but in very common use among the lowest and most depraved classes of natives. Turning from him therefore, we sang a hymn, read a portion of scripture, and then addressed the crowd which had by this time assembled round us, exposing the hypocrisy of the Sunyassee and the total insufficiency, (even if he were sincere) of bodily austerities or outward observances of any kind whatever to procure the pardon of sin and the favour of God. The idea of obtaining justification in the sight of God through the righteousness of another, is at the farthest possible remove from all the religious conceptions of this people. Whether it be the performance of the daily ceremonies of bathing in the Gunga, repeating the name of a deity, self-inflicting penances, abstraction from worldly cares, divine meditations, or whatever else, it is always something which they themselves *do*, that they conceive renders them acceptable in the sight of God. This (it is true) is an affection of the natural mind in the more privileged European, as well as in the Hindoo, but in the latter it is formed into system, established by authority, supported by example, inculcated by their teachers, aided by sensible representations, and altogether makes such a formidable resistance to the humbling doctrines of the gospel, as fully to convince me that divine power alone can subdue the obduracy of their hearts, and "bring down their high imaginations" to "the obedience of the faith which is in Christ Jesus."

6th—Yesterday (Lord's-day,) Paunchoo and I went to Burahnugur in the morning, and preached in the street near the Bazar to a moderately large and attentive congregation. We endeavoured principally, as far as their queries would permit, to call their attention to the only means of obtaining acceptance in the sight of God, not bodily austerities, not outward observances, not even the strictest morality which human exertion has ever attained, but the perfect obedience and the complete atonement of our divine Redeemer. O! that I may receive this doctrine for myself with a deeper feeling of my own need, and of His sufficiency, and that it may be made more extensively to triumph over the pride and self-righteousness of my fellow-creatures. In the evening, as there could be no worship in the Iron or Timber Yards on account of its being a Hindoo holiday, we went out to the public road, and collected a small congregation. A company of Musselmans, twelve or fourteen in number passing by, stood to listen, but hearing us speak in Bengalee, immediately went away; saying, it was intended for the Hindoos and not for them. Every man prefers being spoken to in his own language, and unless he is so addressed, it is with the utmost difficulty he can be made to believe a person in earnest, who speaks to him on the subject of religion. This seems to be natural, because it is general: for whether you speak of English, Hindoos, Musselmans, Portuguese, or Armenians, (all to be found in Calcutta) the remark which has been made is equally applicable to every one of them, and hence the importance of acquiring all, or at least most of these languages, in order fully to do the work of an evangelist in this large and populous city. The remark may be extended farther, for a learned Hindoo rejects with disdain a tract offered to him, unless it is written in Sanscrit; and learned Musselmans (although with their habits I am less acquainted) would treat, I suppose, in nearly the same way, any thing offered to them in Hindoostanee, while they would probably read with attention the same tracts if presented in a Persian dress.

25th—This morning at Burahnugur we principally endeavoured to repel the objections which the natives bring against Christianity, by saying that they acknowledge and believe in one Supreme Being, and that if Jesus Christ is that Supreme Being, there

can no harm arise from merely rejecting the name, if they worship the person. "He that knoweth not the Son, knoweth not the Father which hath sent him."

MOORSBEDABAD.

Extract of a Letter from Mr. Sutton to Dr. Ryland, dated Feb. 1, 1821.

IDOLATRY appears in many places waxing worse and worse, and the dregs of it spreading wider and wider. It was formerly only customary for the widows among the high casts of Hindoos to be immolated on the funeral pile of their husbands, but now the low casts are following the example. The cherokee pooja, or swinging with hooks in their backs, was only practised in the lower provinces of India, but now it is coming into fashion in the higher provinces also: indeed, the whole of the worship of the Hindoos is sinking fast into obscene songs and dances. But, perhaps, this may be a sign of the approaching end, for in general kingdoms and customs fall with rapidity from bad to worse, as destruction is near. The natives round me in general hear with readiness and attention; and almost invariably confess with the mouth the absurdity of their own systems, and the wisdom of the gospel of Christ: but the confession of the mouth is very different from that of the heart and understanding also; and it is very rare to see an Hindoo feel sin to be a burden, and to cry out in bitterness of soul, What shall I do to be saved? Their answer to an exhortation to turn and repent is, "This is the age of sin, and how is it to be expected that we should forsake it?" By means of tracts and preaching, a knowledge that there is such a person as Christ is evidently increasing; but as we have not, nor can have, any stated congregations, and consequently seldom meet the same persons twice, the ideas which they receive do not extend much beyond his name and the circumstance of his being incarnate to take away sin; and they are so apt to pervert every thing, that much cannot be expected from this circumstance. I frequently meet persons who tell me they have heard the same before at Calcutta, and other places; but when I inquire what they have heard, I am seldom able to procure a satisfactory answer. Yesterday I met with a man who said he and another

had been reading the night before a tract concerning Christ, and the conclusion they came to was, that Christ was an incarnation of Huree and Krishnu united. I am out almost every day in the streets, markets, and places of public resort, and perhaps I may ere long find greater success than I at present expect. I told them yesterday they were like a flock of sheep, which if one leaped into a difficulty would all follow; and their fathers having fallen into darkness and idolatry, they had trodden in their footsteps, and must be sharers in their ruin, unless they speedily repented and turned unto the true God. Those who have joined me are walking well, and Mr. H. a respectable young man, and the first I baptized, appears very spiritual and zealous. He is now removed to a considerable distance from me, yet in his last letter he informs me, that the Lord is greatly blessing his endeavours to do good to the souls of those around him, and he has at present not less than twenty natives who have professed to renounce idolatry. This is very encouraging, because he does this of his own accord, and without any assistance of any kind. My old church and congregation in the 59th regiment at Berhampore, are removed to Digah; but there is a new church and congregation arrived with the 17th regiment, so that my opportunities of preaching to my own countrymen are not at all diminished; and if I meet with the same success as in the 59th regiment, I shall have great reason to bless God. I lately took a missionary tour for the distance of about 100 miles, and intend to take another shortly; in these trips we have opportunities of seeing many who would otherwise remain entirely ignorant of the way of salvation.

DIGAH.

THE following communication from our Missionary at this Station contains some interesting facts respecting Native Female Education. We rejoice to find that the pathetic appeals of Mr. Ward on this subject have awakened so much attention among the christian Ladies of Britain. Many in various parts of the kingdom are ready to follow the

example, which has for several years been set them by the kind friends at Lyme, to whom Mr. Rowe refers; and if the state of India was such as to allow our Missionaries to collect thousands of female children into their schools, we are persuaded the requisite funds would not be wanting. In the mean time, it is gratifying to observe, that the experiment is making on a smaller scale. Even this must be viewed as a triumph achieved by the preaching of the gospel—it is one of the happy results of *general Missionary effort*—and this consideration will, we hope, operate as a powerful stimulus with all our friends, male and female, to aid the general Missionary fund, and thus enable the Society vigorously to prosecute those labours, to which, under the divine blessing, we must look for the ultimate emancipation of our fellow immortals in the Heathen world from their deplorable bondage.

Extract of a Letter from Mr. Rowe to Mr. Saffery, dated

Digah, April 14, 1821.

In my last communications I gave you a pretty full account of the application of the funds sent from Lyme, for native female schools, and I hope those communications will not be lost by the way. I then informed you of our having applied them to the support of our native school at Daoodpore, and that we had given it the name of "Lyme School." In the present state of things, we cannot establish a native female school detached from a school for boys. In the Lyme School there are now thirty-six boys and five girls. As the funds which they have remitted are more than sufficient for the support of this school, we have appropriated a part of them to the instruction of the girls attached to our school at Monipoora. In this school there are now seven girls, and three others are expected.—I fear our Lyme friends are too sanguine in their expectations respecting native female improvements; and that they do not sufficiently con-

sider the many impediments that lie in the way. The object itself is new, and has to contend with deep rooted prejudices. In all things the natives are influenced by the most selfish principles, and they cannot easily divest their minds of the idea that others must be influenced by the same sordid motives. They have no conception of christian philanthropy, and hence our endeavours to do them good are misconstrued, and they think we must have some base design at the bottom. Were it not for the promises of God, respecting the heathen, we should be ready to give up the attempt in despair; but we rest assured that Jesus shall have the heathen for his inheritance, and that the degraded Hindoo females will become the daughters of Zion. We are persuaded too, that the efforts now making, will end in the fulfilment of these glorious promises.—Discouragements we meet with, and discouragements we expect in the prosecution of our design, and of these we have experienced not a few during the last quarter.—When some of the females had attended our schools for a considerable time, and had made a considerable progress, by advancing so far as to write the Nagree alphabet pretty well, their parents have taken them from school, under the idea, that learning would do them no good. Others have indeed come in their places, but then it will be some time before they will have advanced so far as those who left us. These discouragements have attended our efforts in the Lyme School, as well as in others, and it will be difficult to give a regular account of their progress, till they become more settled in their attendance.

The master of the Monipoora School was tempted to elope with the widow of a Sepoy, who possessed a little property, a month or two ago. The consequence of his conduct was, that eight native girls attached to that school, and who had made pretty good progress in their education, forsook us. The new master has however obtained two of these, and five new girls; and some of those who were with the former master have promised to return, when they have visited some distant relations. The seven girls in this school, which is kept at the distance of four or five miles from Digah, came hither the other day to go through their examination before Mrs. Rowe. The two who had been with the former master, wrote the Nagree alphabet

with an English pen. The others had not learned the alphabet perfectly, and had only been in the habit of writing with chalk on the ground. The Zemindar, at whose house this school is kept, takes a good deal of interest in it, and the girls come hither to be examined, entirely of their own accord. In the Dinapore School there are seven girls, four of whom belong to one family, and three to another. These come to our house frequently to undergo an examination, and to leave a specimen of their writing, in a school memorandum book kept by Mrs. Rowe. Two of these females are of such an age as to preclude their going to school to be exposed to open view, and therefore learn at home, whenever the master can find leisure to go to teach them. Their progress is as good as can be expected. The many Hindoo holy-days and weddings that have taken place during the last quarter, as also the time occupied in getting in the harvest, have been a great drawback upon the improvement of the children in our schools. They have sometimes been engaged for fifteen days together in these employments. The Tum Tum has been drumming in our ears night and day with little intermission for this last month or two. Sister Edwards is endeavouring to contribute her part towards native female education at Buxar. She has obtained four girls with considerable difficulty, and one of them is able to read a chapter in the Hindoostanee Testament tolerably well. The whole of our schools contain twenty-seven girls. Our discouragements are mingled with encouraging circumstances, and we will persevere in the strength of the Lord. Aid us by your prayers. Charlotte laments much, that her various avocations prevent her giving the time she wishes to native schools, and Missionary work among the native females. They are indeed a race that claim our compassion. I was much affected a little time since by the relation of a circumstance concerning a poor Hindoo female. I was looking at some small temples near our house, built in commemoration of women who have sacrificed themselves on the funeral piles of their husbands, and on the very spots where the tragical scenes took place, and which are therefore called Suttees. Looking at one of them, I enquired of a bye-stander for whom it had been erected. Sahib, said he, the woman in commemoration of whose Sutte that temple was erect-

ed, refused to be buried with her husband when he died, but twenty years after she collected together every thing she had that belonged to her deceased husband, and burnt herself with them in that place! What but the light of the gospel breaking in upon the mind of these infatuated people, can put a stop to these horrid practices!

SAMARANG.

WE give a few extracts from the journals of Mr. Bruckner, which will serve to convey a lively idea of the calm, affectionate, faithful, and persevering manner in which he is striving to make known the gospel. We publish them in their own artless simplicity, merely making such occasional trifling alterations in the phraseology as seemed necessary clearly to convey the meaning to the English reader.

December 16, 1820. Was grieved to observe this evening, that one of the Javans who had visited me now and then, and to whom I had spoken frankly about the gospel of salvation, and of which he seemed to approve as the true way, expressing many doubts about the religion of Mahomet being of divine origin, to see him go this evening to attend the feast of the birthday of Mahomet. He had come to see me, and he stopt a short time. Going away he told me, that there was the celebration of Mahomet's birthday to be kept. I asked him whether he were to celebrate it too? He replied, "How should not a Javan?" By this I saw at once what I had to make of him.

19. Visited a village of Javans, where I asked a man, whether he thought he had ever committed any sin? He replied, "No." I asked farther, what he thought to be sin? He said, "Sin is, to steal, to rob, and to murder." I took then occasion to explain to him how a person might commit numberless sins though he were neither a murderer nor a robber. He seemed to comprehend it. Told him at length how men were obnoxious to sin, and exposed on account of it to divine displeasure; and how God from pure mercy had opened a way for those who would turn back to him. He heard all very patiently. After-

wards he endeavoured to justify himself, that he neither had committed any of those sins I had mentioned. Then I spoke to another company for a long time. Some of them said, they had another whom they followed respecting faith, than him of whom I spoke. I felt myself urged to speak of the different characters of Christ and Mahomet. One who seemed to think a little, and who could read Arabic, and knew the tenets of his religion, gave way a little. When I pressed the truth more upon him, he said, he would pray to God for light. They asked me also some trifling questions, which I was obliged however to answer, viz. whether it was true that the Dutch children sat upon their books when they were to read? whether it was true when the Coran was carried to school, and some one who met the person who carried it, did not bow before it, did he stumble or fall from his horse? I told them I had frequently met with it, never bowed, but had never fallen. These poor people will nearly believe any thing except the truth. But still I must confess that I went away from them rather satisfied in my mind, as there seemed to be a small spark of hope, that the truth would gain ground.

20. Went to the Chinese town with a number of Chinese tracts in my pocket. Several received them gladly. I tried also to speak to some, but they understood the Malay language very imperfectly. I entered a house, where a man received a tract, who read part of it in my presence, and seemed to understand it. By and by he brought forward the New Testament from some corner, which he began to read, and told me in Malay what he read. I took occasion to speak a little to him about Christ, and that we by him alone could be saved. But the earthly concerns of these poor people will hardly leave them any time to think about spiritual concerns; yet I was treated very politely by them.

25. Went about four miles up to a village, where the greater part of the people were working at their rice fields. When they heard that I had entered their village, several came home, who requested me to read and speak to them. I read to them the 15th chapter of Luke, and spoke on it. The few people who were present listened with attention, and pressing it more upon them, they seemed to feel a little of it. Conversed also with an old priest, who confessed that he prayed to Mahomet for clothes and food. I showed him the error of praying to a

dead man, and that it was sin to do so. He did not appear offended by my words to him, but approved of it. When he went away I requested him earnestly to pray to God, that he might enlighten him, and show him the right way; which he promised to do. He wished me also to come and visit them again.

29. To-day several of the poor villagers whom I had been visiting now and then, came to make me some presents of fruits, &c. according to the custom of the country, on the approach of the new year: by this they wanted to express their respect and attachment. I found it rather delicate to receive those things, as it was entirely against the feeling of my heart: but as I had repeatedly told them before, that I wished not to receive the least of theirs, and they still brought those things now, I was afraid of giving them offence by refusing.

January 9, 1821. Had some conversation on religion with my moon-shee. But, oh! how feeble appear our efforts against such rooted prejudices against the gospel by Mahometanism raised in these people! He seems to be quite immovable, and sure of the truth of his religion, though I frequently have endeavoured to show him the false grounds of his hopes, and requested him to weigh it seriously. To-day, however, he asked me for a New Testament in Malay, that he might read it, and I had just one which I could lend him.

12. The weather clearing a little up I rode out to a village about three miles distant, where I had formerly conversed with the people. On entering a man met me, who said it would be well for me to return, as it was so dirty in their place, that they could not even give a place to my horse, and the Chinaman was sick with whom I had been always formerly. I said, then I must see the Chinaman. On entering his hut I found him very ill, though a little better than usual. He could still speak. I reminded him of what I had told him formerly, recommending again the Saviour of sinners to him as the only refuge. He said, that he sometimes was thinking about my words, and acknowledged that they were true. I prayed then with him and took leave. He said, You are kinder to me than a brother, even my relations have not shown so much interest towards me.

22. Went again to see the sick Chinaman. He appeared a little better; so that when he heard me, he arose

and sat up. I repeated this time again the conversation with him on his idol which presented itself to our view. He told me now confidentially, that it represented his dead parents, and that he worshipped it once a year as having the power of giving prosperity. I exposed now seriously and plainly to him the impropriety of worshipping such things. But to come more to the point, I endeavoured to show him, that worldly prosperity was of little value in comparison with eternal salvation, which God offered unto us in his gospel, promising us pardon and salvation to every believing and repenting sinner. He answered all with a nod, and weak yes; though I observed him more attentive at this time than at other times. On the road going home I felt rather discouraged in my mind, thinking even under such providential dealings as sicknesses are, the gospel seems to make not the least impression upon those who appear to be on the brink of eternity; how much less when they are well, when their minds are quite full of worldly concerns? Were it not for the hope I have in our almighty Saviour, that he will graciously reveal his might in bruising these hardened hearts, I should feel so discouraged as to give it up altogether. But as the Lord encourages me at present to pray more for the success of the gospel than usual, I think this encouragement is perhaps a token for good.

Feb. 14. Went to a village where the Chinaman lives, mentioned formerly. On entering the place, an old Chinaman cried out behind me with a great laugh, "Ha, the man with the good heart is come." I went to the house of my old acquaintance; he came immediately to bid me welcome. I sat down and began to converse with him. Another came also, who entertained me with a long story. Though I do not make it my practice to converse with them on other things, except on those which my call leads to, and as his talk went especially on some regulation of government which he misunderstood, I was obliged to hear his story for fear of offending him, and took occasion endeavouring to reconcile his mind to the things which he had so much to say about. In the mean while, I endeavoured to turn the drift of conversation to something of more importance, and I was enabled to speak a number of things of the divine truth to them, of which they showed their approbation; they showed me too every token of respect.

Contributions received by the Treasurer of the Baptist Missionary Society, from January 14, to February 14, 1822, not including Individual Subscriptions.

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Devonshire-square, Auxiliary Society, by Mr. E. Smith, Treasurer		17	0	0
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				146 17 6
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A Friend, for Ditto	2	10	0	
				10 0 0
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TO CORRESPONDENTS.

Should any of our friends be in possession of odd Numbers of the Missionary Herald, of the last Memoir of the Translations, or of the following Numbers of the Periodical Accounts, which they could conveniently spare, the Editor would be happy to receive them at 9, Wardrobe Place.—P. A. No. 1. 7. 8. 9. 18. 19.

It is further requested, that when the Monthly Parcels do not regularly arrive, application be made, *in the first instance*, to the Bookseller in the Country.